



*His Royal Highness  
Prince Edward Duke of Kent son. son. son.  
Past Grand Master of Masons in  
Lower Canada*

# MASON'S MANUAL.

COMPRISING

## Rules and Regulations

FOR THE GOVERNMENT

OF THE

*Most Ancient and Honorable Society*

FREE AND ACCEPTED

MASONS,

IN

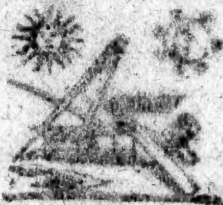
LOWER CANADA.

AND

AN APPENDIX,

Containing various useful Charges, &c.

Printed by order of the Provincial Grand Lodge.



PRINTED AT THE NEW PRINTING OFFICE, BY T. CASS, JUNR. & CO.  
No. 21, BROWN STREET.

1818



Wm. Howard Whistler  
Esq. Consul General, London  
Messrs. Messrs. Messrs.  
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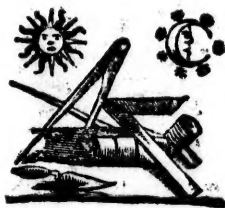
*LOWER-CANADA :*

To which is added

*AN APPENDIX,*

*Containing various useful Charges, etc.*

Published by order of the Provincial Grand Lodge.



QUEBEC :

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*To His Royal Highness Prince*

*EDWARD,*

Duke of KENT and STRATHERN,

*Earl of Dublin, Knight of the Most Noble Order of the Garter ; and of the most Illustrious Order of Saint Patrick, a Field Marshal, and Colonel of the First or Royal Scots Regiment of Foot, Past Provincial Grand Master of Free and Accepted Masons, in Lower-Canada, &c. &c. &c. &c.*

Most Worshipful and Illustrious Sir and Brother :

OUR intention is not in this dedication to resort to the usual mode of complimentary address ; because it is entirely unnecessary. Your Royal Highness despises such adulation, and the public do not require to be informed of your exalted character ; it lives, at present, in the Memories of all your Brethren in Lower-Canada, and posterity will find it in the Annals of Masonry.

Our design is merely to express the grateful sense the Brethren in this Province entertain of the fostering care, and valuable patronage, which your Royal Highness was pleased to extend towards the Masonic Institution during your residence in this part of His Majesty's dominions.

Without those exertions we should never have had occasion to compile the little work,

( ii. )

to which we prefix this sincere, and just acknowledgement to your Royal Highness ; that whatever good effect the "*Mason's Manual*" may ultimately produce, is primarily to be attributed to your Royal Highness's zeal, and active perseverance during the year 1792.

We could not therefore allow such an opportunity to pass by without assuring your Royal Highness of our strong attachment to you as our Prince and Brother, and to express in the names of all the Brethren, resident in Lower-Canada, how much we must ever remain—

Your Royal Highness's most faithful Brethren,

And most humble devoted servants,

The COMMITTEE of the Provincial  
Grand Lodge of Lower-Canada,

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PREFACE.

**T**HE design of this little work was suggested by the Right Worshipful Deputy Grand Master, Brother SNELLING, and formally adopted by the Provincial Grand Lodge: (see Resolution of P. G. L. page iv.) it is intended to supersede the inconveniences which all the subordinate Lodges, and particularly those in remote situations, have hitherto suffered so much by, and to prevent the irregularities they have fallen into, arising frequently from a want of acquaintance with the regulations as laid down in the "BOOK OF NEW CONSTITUTION," unanimously accepted by the United Grand Lodge of England, at the memorable Epoch when the Interests of ANCIENT and MODERN MASONS were cemented for ever in one Grand Plan of perpetual Union, under the name of "UNITED ANCIENT FREE-MASONS OF ENGLAND," and subsequently recognized and acted upon by the Provincial Grand Lodge of Lower-Canada.

The compilers of this little volume have confined its contents to the ancient Land-marks of the Order, and it consists of such regulations, as the Provincial Grand Lodge has found itself authorized to establish, and as necessity in this remote part of the world obviously dictated; with an appendix containing sundry useful charges, &c. &c.

These have been carefully revised, and will not be found to go beyond the prescribed limits of the New Masonic Constitution.—



**AT** an *Emergent Meeting* of the *Grand Lodge* of LOWER-CANADA, held in the City of QUEBEC, on Friday, the sixteenth day of January, 1818, and in the Year of Masonry, 5818.

The Right Worshipful WILLIAM HANDFIELD SNELLING, Esqr. Deputy Grand Master, in the Chair.

"The Grand Lodge having taken into its most serious consideration the propriety of affording to all Lodges under its jurisdiction such information as would enable them to proceed with more facility, uniformity and regularity, it was

**RESOLVED UNANIMOUSLY,** That a Code of LOCAL REGULATIONS be forthwith framed for the Government of the Craft, founded upon the new Constitution.

**RESOLVED,** That Brothers Stilson, Collier, and Fraser be requested to form a Committee for the purpose of framing said Regulations."

A true Extract from the Minutes.

JAMES FRASER,  
*Grand Secretary.*

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At a Quarterly Communication of the GRAND LODGE of Lower-Canada, held at the Union Hotel, in the City of Quebec, on Monday, the 2d day of March, A. D. 1818, and A. L. 5818.

The Right Worshipful WILLIAM HANDFIELD SNELLING, Esqr. D. G. M. in the Chair.

"**RESOLVED UNANIMOUSLY,** That the "Mason's Manual," containing the Code of Regula-

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tions, framed by the Committee appointed on the sixteenth of January last, be forthwith printed, and that each Lodge be immediately furnished therewith.

**RESOLVED UNANIMOUSLY,** That all the Rules laid down in said Code shall be the sole and only Laws for the Government of the Craft, hereby repealing all those promulgated by this Grand Lodge, that are not therein contained.

**RESOLVED UNANIMOUSLY,** That the thanks of this Grand Lodge be presented to Brothers Stillson, Fraser and Collier, for the diligence they have used in carrying the wishes of this Grand Lodge so promptly into effect.

**RESOLVED UNANIMOUSLY,** That Brother Snelling, be requested to transmit a Copy of the "MASON'S MANUAL," to our illustrious and most Worshipful Brother His Royal Highness the Duke of Kent.

**RESOLVED UNANIMOUSLY,** That a printed Copy of the "MASON'S MANUAL," handsomely bound in morocco and gilt, be presented to the Deputy Grand-Master, William Handfield Snelling, Esquire, with the thanks of this Grand Lodge, for the very able assistance rendered by him to the Committee in framing the Code of Laws, and more particularly the Appendix thereto.

**RESOLVED UNANIMOUSLY,** That every person initiated into Masonry in this Province, shall have a Copy of the "MASON'S MANUAL," delivered to him by the Secretary of the Lodge, who shall account for the same to the Grand Secretary.

( vi. )

**RECOMMENDED,** That every Member of a Lodge, in this Province procure a Copy of the Regulations.

**RESOLVED UNANIMOUSLY,** That an advance of 2s. 6d. currency, be charged on each Book, the same to be appropriated to the FUND of BENEVOLENCE.

A true Extract from the Minutes.

**JAMES FRASER,**  
*Grand Secretary.*

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TO  
The Right Worshipful GRAND LODGE of  
Free and Accepted Masons in  
Lower-Canada.

Right Worshipful Sirs and Brethren,

Pursuant to your Resolution, dated "sixteenth January, 5818," we have now the honor to lay before you, the proposed Rules and Regulations for the government of the subordinate Lodges in Lower-Canada, which we hope may prove entitled to your approbation, and remain,

Right Worshipful Sirs and Brethren,

Your faithful and devoted Servants,

**J. STILSON,**

**JAMES FRASER,**

**CHARLES E. COLLIER.**

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## RULES AND REGULATIONS

FOR THE

### GOVERNMENT OF THE CRAFT :

Established by the

*PROVINCIAL*

GRAND LODGE OF LOWER-CANADA.

THE public interests of the Fraternity shall be managed by a general representation of all private Lodges on record, together with the present and past Officers, and the Grand Master at their head.

This collective body shall be styled “ *The PROVINCIAL GRAND LODGE OF LOWER-CANADA,*” and its Members rank in the following order :—

The Grand Master,  
Past Grand Masters,  
The Deputy Grand Master,  
Past Deputy Grand Masters,  
Grand Wardens,  
Past Grand Wardens,  
Grand Chaplain,  
Past Grand Chaplains,  
Grand Treasurer,  
Past Grand Treasurers,  
Grand Secretary,  
Past Grand Secretaries,  
Grand Deacons,  
Past Grand Deacons,  
Grand Stewards,  
Grand Pursuivant,  
Grand Tyler.



The Master, one Past Master (who has regularly served as Master) and Wardens of every warranted Lodge.

1<sup>st</sup>. The Master or Wardens of any Lodge, not being able to attend their duty in Grand Lodge, may appoint other Brethren duly qualified to represent them, such Brethren must be contributing members of some Lodge in LOWER-CANADA, and their appointment must be given in writing, under the signature of the Master, Wardens and Secretary, with the seal of the Lodge affixed to the document.

2<sup>d</sup>. All Members of the Grand Lodge shall attend therein with their proper jewels and clothing.

3<sup>d</sup>. Any Lodge that shall neglect to make its return and payments to the Grand Lodge during the last year, shall not be permitted to send its representative to attend any Meeting of the Grand Lodge, until such returns and payments shall have been completed.

4<sup>th</sup>. No Brother shall be allowed to hold more than one Office in the Grand Lodge at the same time.

5<sup>th</sup>. The Grand Lodge shall be assembled four times in each year, viz. on the first Monday in the months of March, June, September and December, at which none shall be present but the proper Members, without permission of the Grand-Master or other presiding Officer. No visitor shall speak to any question without leave of the Grand Master, nor shall he on any occasion be permitted to vote.

6<sup>th</sup>. It being very essential to the interests of the Craft that all matters of business intend-

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ed to be brought before the Grand Lodge, should be previously known to the Grand Officers, any Member of the Grand Lodge intending to make a motion therein, or to submit any matter to its consideration, shall state, in writing, the nature of his intended motion or business, at least *seven* days previous to the Meeting of the Grand Lodge. No motion or other matter shall be brought into discussion in the Grand Lodge, unless this shall have been previously communicated to the Grand Secretary.

7th The Grand Master, or in his absence, the Deputy Grand Master, or in his absence, the Grand Wardens, may summon and hold Grand Lodges of emergency, whenever the good of the Craft shall, in their opinion, require it; the particular reason for convening such Lodge of emergency shall *invariably* be expressed in the summons, and no other business entered upon at that Meeting.

8th. If at any Grand Lodge the Grand Master be absent, the Lodge shall be ruled by the Grand Officer next in rank and seniority who may be present, and if no Grand Officer be present, by the Master of the Senior Lodge.

9th. By the authority vested in this Provincial Grand Lodge, by the United Grand Lodge of England, resides the power of enacting laws and regulations for the government of the Craft, and of altering, repealing, and abrogating them, provided that it continues to preserve the Ancient Land marks of the Order—The Provincial Grand Lodge has also the inherent power of investigating, regulating

and deciding all matters relative to the Craft, or to particular Lodges, or to individual Brethren, which it may exercise, either by itself, or by such delegated authority as, in its wisdom and discretion it may appoint; and has the power of erasing Lodges on its registry, suspending those of other registers, and expelling Brethren from the Craft, subject however to appeal to the United Grand Lodge of England.

10th. All differences and complaints that cannot be accommodated privately, or in some regular Lodge shall be reduced into writing, and delivered by the Secretary thereof, under his own signature, to the Grand Secretary, who shall lay them before the Grand Lodge: when all parties shall have been summoned to attend thereon, and the case shall have been investigated, such orders and adjudication may be made as shall be authorized by the laws and regulations of Masonry.

11th. No memorial, petition, remonstrance, or other document presented by any Member of the Grand Lodge, shall contain any offensive or indecorous language.

### OF PROVINCIAL GRAND MASTER.

1st. The appointment of the Provincial Grand Master is a prerogative of the Grand Master of England, by whom, (or in his absence, by his Deputy,) a patent may be granted during pleasure, to such Brother of eminence and ability in the Craft as may be thought worthy of the appointment. The Grand Master shall be installed, agreeably to ancient usage, on the

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twenty-seventh of December annually, *provided his PATENT has been obtained*, and then nominate his Grand officers who are to be installed and invested in due form.

The Grand Master shall pay to the Grand Lodge of England, twenty Guineas for the Patent, and three Guineas Register Fees.

2nd. Should the Grand Master die during his Mastership, or by sickness or otherwise, be rendered incapable of discharging the duties of his office, the Deputy Grand Master, or in his absence, the Grand Wardens, shall immediately summon the Grand Lodge to record the event, which Grand Lodge shall choose a Committee of *three* to wait upon the last preceding Grand Master, and invite him to act as Grand Master; until a new one is appointed; if he decline to act, then the last but one, and so on; but, if no former Grand Master be found, the Deputy, or the Grand Officer next in rank or seniority, shall proceed as principal, until another Grand Master shall be appointed by Patent.

3d. The Grand Master has full authority to preside in every Lodge, and to order any of his Grand Officers to attend him. His Deputy is to be placed on his right hand and the Master of the Lodge on his left. His Wardens are also to act as Wardens of that Lodge while he is present, but if the Grand Wardens are absent, then the Grand Master may direct the Wardens of the Lodge, or any Master Masons, to act there as his Wardens, *pro tempore*.

4h. The Grand Master may, whenever he thinks proper, send his Grand Officers to visit any Lodge under his jurisdiction.



5th. In the event of the Grand Master's being dissatisfied with the conduct of any of his Grand Officers, he may submit the cause of complaint to the Grand Lodge, and if it should appear to the majority of the Brethren present, that the complaint is well founded and fully supported, such Grand Officer may be displaced and another nominated. But no Grand Officer can be removed, unless with the full approbation of the Grand Lodge.

6th. The Grand Master may, whenever he may deem it expedient, summon any Lodge or Brother to attend him and to produce the Warrant, books, papers, or accounts, of such Lodge, or the certificate of such Brother. If they do not comply, or give sufficient reason for their non-compliance, such summons is to be repeated; and should they still persist in their contumacy, such Lodge, or Brother, may be suspended, and the proceeding notified to the Grand Lodge.

7th. Should the Grand Master be satisfied that any Brother has been illegally, or without sufficient cause, suspended, removed, or excluded, from any of his Masonic functions, or privileges, by any private Lodge, or other subordinate authority, he may order him to be re-instated, or restored, and may also suspend, until the next ensuing quarterly communication, any Lodge or Brother who shall refuse to comply with such order.

8th. After the Grand Lodge shall have decided that the Brethren holding a Warrant on this Register, have rendered themselves unworthy of longer possessing the same, the Grand Master may transfer such Warrant to other

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Brethren whom he may think deserving. Such Warrant shall have a new number on the list, at the bottom of the Lodges then on record.

## OF DEPUTY GRAND MASTER.

1st. This officer is to be annually appointed by the Grand Master on the twenty-seventh of December, and if present is to be immediately installed according to ancient usage. He must have been Master of some regular Lodge. When the Grand Master is not present, the Deputy possesses all his powers and privileges, having full authority to preside in every Lodge which he may think proper to visit, with the Master of the Lodge on his right hand : The Grand Wardens, if they are present, are to act as Wardens of that Lodge, during the Deputy's continuance there ; but, if the Grand Wardens be not present, then the Deputy Grand Master may command the Wardens of the Lodge or any Master Masons to act as his Wardens, *pro tempore*.

2nd. In the absence of the Deputy Grand Master from any Grand Lodge, the Grand Officer next in rank and seniority shall act, *pro tempore*.

## OF GRAND WARDENS.

1st. These officers are to be annually appointed by the Grand Master, on the twenty-seventh of December, and, if present are to be immediately installed. They must have regularly served the office of Master of a Lodge; and while they are Grand Wardens they cannot act as wardens of a private Lodge.

**2nd.** When the Grand Wardens are in the Lodge, they are of course to perform their duties, but in their absence, the senior Past Grand Wardens present shall act as such. If no past Grand Warden be present, the Grand Master, or his Deputy may direct any Master of a Lodge to act as Grand Warden, *pro tempore*.

### OF GRAND CHAPLAIN.

The Grand Chaplain, who is to be appointed, by the Grand-Master, on the day of his installation, is to attend all quarterly communications, and other meetings of the Grand Lodge, and there offer up solemn prayer, suitable to the occasion as established by ancient usage.

### OF GRAND TREASURER.

**1st.** This officer is to be appointed, by the Grand Master on the day of his installation, from the three Brethren to be nominated by the Grand Lodge.

**2d.** He shall, if required, give a Bond with two sureties, to the Grand Lodge in such penalty and with such conditions as may be deemed expedient, for the due performance of the trust reposed in him.

**3d.** All monies raised for the general charity or for any other public use of the Fraternity, shall be deposited in the hands of the Treasurer; of which he shall keep clear and distinct accounts, in a book, specifying the respective uses for which the several sums are intended; and shall pay the same in such manner as the Grand Lodge shall

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direct, and produce his accounts whenever required. They shall be annually audited by the Committee appointed for general purposes.

### OF GRAND SECRETARY.

1st The Grand Secretary is to be annually appointed by the Grand Master, on the twenty-seventh of December, and may have a Deputy if he think proper; such Deputy must be a Master Mason, but does not by the appointment become a Member of the Grand Lodge, and, therefore he cannot attend without leave, nor, if present, speak without special permission.

2d. The Grand Secretary is to make out and forward all the Summonses for the meetings of the Grand Lodge and Committees, to attend and take minutes of their proceedings, to receive the returns from the several Lodges and regularly enter them in the books of the Grand Lodge; to transmit to the Grand Lodge of England a general return semi-annually;\* to send to all Lodges under this jurisdiction the accounts of the proceedings of the Quarterly Communications, and all such other Documents as may be ordered by the Grand-Master, his Deputy, or the Grand Lodge; to receive all Memorials, &c. and to lay them before the Grand Master, or other proper authority; to attend the Grand Master, and to take to him any books and papers he may direct.

### OF GRAND DEACONS.

1st. These Officers are to be appointed by

\* See Appendix (a).

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the Grand Master, on the day of his installation, and must have regularly served the office of Wardens of a private Lodge.

2d. If the Grand Deacons be absent, the Grand Master may appoint any Master of a Lodge to officiate *pro tempore*.

### OF GRAND STEWARDS.

The Grand Stewards shall be appointed by the Grand Master annually and shall assist in conducting the arrangements made for all meetings of the Grand Lodge.

### OF GRAND PURSUIVANT.

The Grand Pursuivant is to be appointed annually in December, by the Grand Master; he must be a Master Mason, and is to attend all Meetings of the Grand Lodge. He is to see that the Lodges are properly arranged in the Grand Lodge, and is to do the duty of Marshal at all processions.

### OF GRAND TYLER.

1st. The Grand Tyler, who must be a Master Mason, is to be appointed by the Grand Master and is to continue in Office during pleasure.

2d. The Grand Tyler is to receive, from the Grand Secretary, the Summonses for all Meetings of the Grand Lodge, or its Committees, and carefully deliver the same, he is to attend all Meetings of the Grand Lodge, and see that none obtain admission but those duly qualified.

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3d. Should the Tyler of any Lodge within this jurisdiction attend at any Masonic Funeral or public Procession, without the sanction of the Grand Master, or his Deputy, or officiate at any Meeting or pretended Lodge of Masons, not regularly constituted, and not acknowledging the authority of the Grand Master ; or not strictly conforming to the laws of the Grand Lodge, he shall be rendered totally incapable of ever after being a Tyler or attendant in a Lodge, and be excluded the benefit of the General Charity.



# REGULATIONS

FOR THE

GOVERNMENT

OF THE

## GRAND LODGE,

*During the time of Public Business.*



**T**HE Grand Lodge being opened, the minutes of the last Quarterly Communication, and of any intervening Grand Lodge, are then to be put for confirmation and other business regularly proceeded on.

1st. All matters are to be decided by a majority of votes, each Member having one vote, and the Grand Master, or in his absence, the Deputy Grand Master two votes; unless the Lodge for the sake of expedition think proper to leave any particular subject to the determination of the Grand Master. The votes of the Members are always to be signified by each holding up one of his hands, which uplifted hands the Grand Wardens are to count, unless the number should be so unequal as to render counting unnecessary. It is to be clearly understood that each Lodge has an equal number of votes whatever Representatives thereof may be present.

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cer's Gavel, or whenever he shall call to order, there shall be general silence.

3d. All Members shall keep their seats, except the Grand Deacons, or Grand Stewards, who are allowed to move about from place to place, in the discharge of their duties.

4th. No Brother shall speak twice to the same question, unless in explanation, or the mover in reply.

5th. Every one who speaks shall rise, and remain standing, addressing himself to the Grand Master or presiding Officer, nor shall any Brother presume to interrupt him, unless he shall be wandering from the point, or the presiding Officer shall think proper to call him to order; but after he has been set right, he may proceed, if he observe due order and decorum.

6th. If any Member shall have been twice called to order, for transgressing these rules, and shall nevertheless be guilty of a third offence at the same meeting, he shall be peremptorily commanded to quit the Lodge for that evening.

7th. Whoever shall be so unmasonic as to hiss at a Brother on what he has said, shall be forthwith solemnly excluded the communication, and declared incapable of being a Member of any Grand Lodge, 'till, at another time, he publicly own his fault, and grace be granted.

8th. All motions for new laws or regulations, &c. delivered to the Grand Secretary as before directed, shall be read, and if found not to contain any thing contrary to the ancient Landmarks of the order, may be publicly proposed, if seconded, the question shall be put thereon for the opinion of the Grand Lodge; if approved and confirmed at the next ensuing meet-

ing of the Grand Lodge, it becomes a Law of the Fraternity.

9th. No vote for the grant of any money, as a gratuity or reward to a Brother, shall be valid unless it shall have been regularly proposed, seconded, and read at a Quarterly Communication, and considered and confirmed by the Grand Lodge.

10th. No motion on a new subject shall be made, nor any new matter entered upon after TEN o'clock at night.

### OF APPEAL.

The Grand Lodge being a representation of every individual Member of the Fraternity, it of course possesses a superintending authority, and the power of deciding on every case which concerns the interest of the Craft. Any Lodge or Brother therefore, who may feel aggrieved, by the decision of any other Masonic authority or jurisdiction, may appeal to the Grand Lodge against such decision; the appeal must be in writing, specifying the particular grievance complained of, and be transmitted to the Grand Secretary. A notice and copy of the appeal must be also sent by the Appellant to the party against whose decision the appeal is made.

All appeals must be made in proper and decent language; no others will be received.

### OF THE FUND OF BENEVOLENCE.

Every Lodge in Lower-Canada, (Military Lodges alone excepted,) shall pay to the Grand Secretary, at the rate of two shillings

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and two-pence, currency, *annually*, for each Member belonging thereto ; and five shillings and six-pence, currency, for each Member who may be initiated or join the Lodge. Payments to be made as soon after the 24th of June, and 27th of December as possible.

The Grand Secretary shall deposit the same with the Grand Treasurer, taking his Receipt in a book to be kept *solely* for that purpose.

The sums so received and deposited, shall be kept by the Grand Treasurer separate, and apart from other monies, and shall be only applicable to charitable purposes.

All applications for relief from this Benevolent Fund, by indigent Brethren, &c. must be by petition signed by the party, stating his occupation, place of abode, and present circumstances, together with the name or number of the Warranted Lodge, in which he was regularly initiated, and the time when he was made a Mason ; which Petition must be left with the Grand Secretary, after it has been recommended by the Master, Wardens, and a majority of the Members of the Lodge to which the petitioner did or does belong, or by some other contributing Lodge, certifying that they have known him to be in at least tolerable circumstances, and that he has been not less than two years, a subscribing Member to a regular Lodge, and has, during that period, paid his dues to this Fund. The Grand Master, or his Deputy, with the consent of any seven Members of the Grand Lodge, may order a payment of not more than Five Pounds, towards the relief of such distressed Brother, provided they consider him as a proper object.



They may also grant any sum, not exceeding Three Pounds, towards the relief of the indigent Widow or orphan Children of a deceased Mason, who would himself have been qualified to receive assistance, provided that application be made through the Grand Secretary within three months after the death of the husband or father, and that proper certificates and testimonials be produced. Should there be several Children totally dependant on the Widow, the grant may, at the discretion of the Grand or Deputy Grand Master and any seven Members as aforesaid, be extended to any sum, not exceeding Seven Pounds.

All Orders for the payment of monies from the Fund of Benevolence, shall be invariably signed by the Grand Master, or his Deputy, and countersigned by the Grand Secretary, who shall keep a clear and distinct Register thereof.

The Grand Secretary and Grand Treasurer shall render to the Grand Lodge, on the twenty-fourth day of June, and twenty-seventh day of December, in each and every year, statements of this Benevolent Fund.

#### OF THE BOARD OF GENERAL PURPOSES.

1st. It shall consist of a President and twelve Members, of which the Grand Master or his Deputy shall annually nominate the President and six of the Members.

2d. Should the President be absent, the officer highest in rank and seniority, shall preside.

3d. The Board shall meet whenever business

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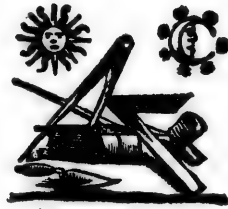
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shall require, they shall be called by command of the Grand Master or his Deputy.

4th. Five Members shall form a Board, and proceed to business, and all questions be decided by a majority of votes ; the presiding officer in case of equality is to have a second vote.

5th. The Members of this Board are to hear and determine all subjects of masonic complaint or irregularity, respecting Lodges or Individual Masons, when regularly brought before it, and generally to take cognizance of all matters relating to the Craft, transmitting their opinion in writing under the signature of the President to the Grand Secretary, for the information of the Grand or Deputy Grand Master, and the Grand Lodge for approval.



## PRIVATE LODGES.

**1st.** The Officers of a Lodge are, the Master and his two Wardens, the two Deacons, and Tyler; to which, for the better regulation of the concerns of the Lodge may be added other Officers, such as Treasurer, Secretary, &c.

**2d.** Every Lodge shall, at the regular meeting preceding the twenty-seventh of December in each year, elect its Master and Treasurer by ballot, such Master having been regularly appointed, and having served as Warden of a warranted Lodge; on the twenty-seventh of December when the minutes are confirmed, he shall be installed in the Chair, conformably to ancient usage, after which he is to appoint his Wardens and other Officers, and instal them, delivering them the proper charges.\*

**N. B.** It is not essential, although very desirable, that a Brother should be present when appointed to any Office, provided it be known that he will accept the same.

**3d.** No master of the tavern or house, at which the Lodge meets, shall, under any pre-

\* See Appendix (F).

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tence whatever, be appointed to hold any Office in the Lodge, without a dispensation from the Grand, or Deputy Grand Master.

*4th.* Every Private Lodge has the power of framing bye laws for its own government, provided they are not contrary to or inconsistent with the General Regulations of the Grand Lodge ; the bye laws must, therefore, be submitted to the approbation of the Grand Master, and when approved, a fair certified copy must be sent to the Grand Secretary, and, when any material alteration shall be made, such alteration must, in like manner, be transmitted.

*5th.* Every Lodge shall have its bye laws, fairly written, and shall also keep a book agreeably to the annexed form, † in which the Secretary shall enter the names of its Members, and of all persons initiated or admitted therein, with the dates of their proposal, admission, or initiation, passing and raising ; and also their ages, as nearly as possible, at that time, and their titles and avocations. He shall also keep a book, in which are to be fairly entered, all such transactions of the Lodge as are proper to be written.

*6th.* A record of all monies received or paid on account of the Lodge, shall be likewise kept in a proper book, in which the fees or dues received on account of, and payable to the Grand Lodge, shall be kept separate and distinct from the monies belonging to the Private Fund of the Lodge, and the accounts shall be audited at least once in every year, by a

† See Appendix (c).

committee to be appointed by the Lodge.

7th. A Lodge of Emergency may be called, by the authority of the Master, or, in his absence, of the Senior Warden, but on no pretence without such authority first given. The particular reason of calling the Lodge of Emergency must be *invariably* expressed in the Summons, and afterwards, recorded on the minutes; and no business but that so expressed, shall, on any account whatever, be entered upon at such meeting.

8th. Should the meeting of a Lodge at its usual place, by any unforeseen circumstance, be rendered impossible or improper, the Master shall appoint another place, and consult the Brethren what ought to be done on such occasion.

9th. No Lodge shall be removed from one house to another without the Master's knowledge, nor shall any motion for removal be made in the Master's absence, but, if the motion be regularly made and seconded, the Master shall order the Summonses to every individual Member, specifying the business, and appointing a day for deliberating thereon, which shall be *at least* seven days subsequently. The determination shall then be made by the majority, if the Master be one of that majority, but if he be against removing, unless the majority consists of two-thirds of the Members present, the removal shall not take place.

Should the Master refuse to issue the Summonses, either of the Wardens may do it, and if the Master neglect to attend on the day appointed, the Wardens may proceed in determin-

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ing the question in the manner laid down.

When any Lodge shall have resolved to remove, the Master or Wardens shall immediately send a certified copy of the minutes respecting the removal, to the Grand Secretary, for the information of the Grand or Deputy Grand Master, that it may be ascertained whether the above law has been complied with.

No Lodge can be removed from one town to another, nor the warrant transferred, without the sanction of the Grand Master. Should the day of assembling be changed, information of the same must be communicated to the Grand Secretary.

10th. Lodges on the Registry of England, take precedence in processions, &c. of those on the Registry of Lower-Canada, and all of them respectively, agreeably to the numbers of their Warrants. No Lodge shall be acknowledged nor its Officers admitted into the Grand Lodge, nor any of its Members entitled to partake of the general charity or other Masonic privileges, unless it has been regularly constituted and registered.

11th. A Lodge which may not be distinguished by a name or title, being desirous of taking one, must, for that purpose, procure the approbation of the Grand Master, and the name must be registered with the Grand Secretary. No Lodge shall be permitted to alter its name, without the like approbation.

12th. No Lodge can make a Mason or admit a Member, without strictly complying with all the regulations enacted for the government of the Craft on these occasions ; neither shall a



Brother be admitted as a Member without a regular proposition in open Lodge, his name, occupation, and place of abode, as well as the name and number of the Lodge of which he was last a Member, being inserted in the Summonses ; and on the next stated Lodge meeting his Petition\* or Certificate is to be read, and he is to be ballotted for. In cases of Emergency, the following deviation in the mode of proposing a candidate is permitted—any two Members of a Lodge may transmit, in writing, to the Master, the name and occupation of a candidate they may wish to propose, and the circumstances which require the emergency, and the Master, if he thinks proper, may call such emergency, taking especial care that the name, occupation, age and place of abode of the candidate be inserted in the Summonses, giving *at least*, seven days notice ; and the candidate being ballotted for, may then be initiated into the first degree. The Proposition and the Emergency shall be properly seconded, previous to the ballot. No person shall, on any account, be initiated or be admitted a Member of a Lodge, if *three* black balls appear against him, and the Secretary shall immediately communicate the circumstance to the Grand Secretary, who shall inform all the subordinate Lodges.

Every candidate shall, immediately on his initiation, solemnly promise to adhere to the constitution, and to conform to all the regulations and usages of the Craft, intimated to him in proper time and place.

*13th.* No Lodge shall, on any pretence whatever, make more than five new Brothers in one

\* See Appendix (A) and (B).

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day, nor shall a Lodge be permitted to give more than one degree to a Brother on the same day; nor shall a higher degree in Masonry be conferred on any Brother at a less interval than one Month from his receiving a previous degree, nor until he has undergone a proper examination in open Lodge in that degree.

Very great irregularities having arisen as well from the admission of candidates, without due notice and enquiry into their character and qualifications, as from the passing and raising of Masons, without proper instruction in the respective degrees, to the great discredit of the Fraternity, it is resolved that no emergency whatever can justify a violation of this law, but that every Lodge offending herein, shall be liable to a deprivation of its Warrant.

14th. No other Lodge shall initiate into Masonry, any non-commissioned officer belonging to a Regiment or Battalion to which a Military Lodge is attached; nor shall any Lodge initiate any Military person below the rank of Corporal, except as a serving Brother, or by dispensation from the Grand or Deputy Grand Master.

15th. No Lodge shall make a Mason for a less sum than three Guineas, exclusive of the registering Fee, nor, on any pretence whatever, remit or defer the payment of any part of the same; the Member who proposes any candidate must consider himself responsible to the Lodge, for all the Fees payable on account of his initiation.

This is not to extend to the making of serving Brethren, who may be initiated by the Lodge which they are to serve; provided that

no fee or reward, in such case be taken, and that a dispensation from the Grand or Deputy Grand Master, be previously procured.

16th. Every Lodge must receive as a Member, any Brother initiated therein, provided such Brother express his wish to that effect on the day of his initiation, as no Lodge ought to introduce into Masonry any person whom the Brethren might consider unfit to be a Member.

17th. Every Lodge must be extremely careful in having the names of the Brethren initiated therein, properly registered; and also in making the returns \* of its Members, as no person can be entitled to partake of the general charity, unless his name be duly registered, and he shall have been at least two years a contributing Member of a Lodge; except in the following cases, to which the limitation of two years is not meant to extend, viz: shipwreck or capture at sea, loss by fire, or breaking, or dislocating a limb; provided it be fully proved.

18th. No Lodge shall admit a visitor unless he be personally known, recommended or well vouched for, by one of the Brethren present, and shall declare that he has not been concerned in making a Mason clandestinely, nor has assisted in forming a new Lodge without the Grand Master's authority; such visitor must comply with the regulations of the Craft, as established for the first visit of any Brother to a Lodge, and during his continuance, must be subject to all the bye laws of the Lodge. The Master is bound to enforce these regulations. A Brother who is not a subscribing Member to

\* These returns are to be sent to the Grand Secretary immediately after the 24th June and 27th December, annually, and are to be made up agreeably to form in Appendix (B).

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some Lodge, shall not be permitted to visit any one Lodge more than once during his secession, except he be a non-resident.

19th. No Lodge shall grant a Certificate to a Brother, unless he was regularly initiated therein, or has been admitted a Member thereof, and which Certificate must be signed by the Master, Wardens and Secretary, and the Lodge Seal affixed; † the Brother to whom it is granted, must subscribe his name at full length in the margin, or it will not be valid. A Grand Lodge Certificate may be obtained for a Brother of the first degree, provided that that received from the Lodge in which he was initiated, is delivered to the Grand Secretary; and when he shall have been regularly advanced to a superior degree, a new one may be granted him in exchange for his former one.

The Fee for a Grand Lodge Certificate is 12s. and 6d. currency, to be paid towards the Fund of Benevolence.

N. B. The name, place of abode, and age, as well as the days on which he received his degrees must be stated.

No Grand Lodge Certificate can be granted if the Brother requiring it has received two degrees on the same day, after the promulgating of these Regulations.

20th. No Lodge nor any Officer, nor Member of a Lodge shall, under any circumstances, grant a Certificate, or recommendation, to enable any Mason to proceed from Lodge to Lodge as a pauper, or, in an itinerant manner, to apply to Lodges for assistance.

21st. No Lodge shall form any public Maso

† See Appendix (D).

nic Procession, without a licence from the Grand or Deputy Grand Master, if within the vicinity of Quebec, under pain of having their Warrant suspended until the Grand Lodge shall determine thereon, and any individual Brother, who shall attend as a Mason, clothed in any of the Badges of the Craft, without such permission, shall be rendered incapable of ever being an Officer of a Lodge, and also be excluded the benefit of the General Charity.

22d. All Lodges are particularly bound to observe the same usages and customs; every deviation, therefore, from the established mode of working, is highly improper, and cannot be justified or countenanced. In order, therefore, to preserve this uniformity, and to keep up and cultivate a good understanding in the Fraternity, some Members of every Lodge should be deputed to visit the other Lodges, as often as shall be found convenient.

23d. If any Brother behave in such a manner as to disturb the harmony of the Lodge he shall be thrice formally admonished by the Master, and, if he persist in his irregular conduct, he shall be punished according to the Bye-Laws of that particular Lodge; or, the case may be reported to higher Masonic authority, if deemed necessary.

24th. No Lodge can exclude any Member, without giving him due notice of the charge preferred against him, and of the time appointed for its consideration. The name of every Brother excluded, together with the cause of his exclusion, shall be immediately sent to the Grand Secretary.

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25th. The Jewels and Furniture of every Lodge, belong to, and are the property of the Master, Wardens and Brethren of such Lodge; the master of the house where the Lodge is held, shall have no property therein; nor shall the master of any tavern or public house be suffered to be the owner of the Jewels or Furniture of any Lodge, for the purpose of having such Lodge held at his house, under the penalty of the forfeiture of the Warrant.

26th. All minutes, lists, and books of accounts belonging to a Lodge, must be produced by the Master, when he shall be so required by competent authority.

27th. No Lodge shall presume to make application to the Grand Master, on business concerning Masonry, but through the Deputy or other proper Officer.

28th. The majority of the Members of a Lodge when congregated, have the privilege of giving instructions to their representatives, before the meeting of the Grand Lodge, because such representatives are supposed to speak their sentiments.

29th. Each Lodge shall make its returns † regularly to the Grand Secretary, and if it becomes in arrears in the payment of its dues to the Grand Lodge for three months, or do not meet during that period, such Lodge is liable to erasure; nor can any of its Officers be permitted to attend the Grand Lodge, until all arrears shall have been discharged. These payments shall not exceed the following sums, viz: two shillings and two pence per annum for every contributing Member of a Lodge; five shillings and six pence, currency, for every person who

† See Appendix (B).



may have been initiated, and one shilling and one penny additional for every Member who may have joined any Lodge since the last payment. These dues are *in addition* to the 10s6 for Initiation, 2s6 Registering, and 2s. per annum, sterling, for each Member, payable by all Country, Foreign and Military Lodges, to the United Grand Lodge of England.

30th. If a Lodge be dissolved, the Warrant shall be delivered up to the Grand Master, and shall not, on any account, be transferred without his consent.

31st. If the Warrant or Constitution of a Lodge, be sold, or procured by any other means than through the regular channel of petition to the Grand Master, or Deputy Grand Master, such constitution shall be forfeited and the Lodge erased.

32d. As every warranted Lodge is a constituent part of the Grand Lodge, in which assembly all the power of the Fraternity resides, it is clear that no other authority can destroy the power granted by a Warrant; if, therefore, the majority of any Lodge shall determine to quit the Society, the constitution or power of assembling remains with the rest of the Members, who adhere to their allegiance. If all the Members of a Lodge withdraw themselves, their constitution ceases, and becomes extinct, and all the Authority thereby granted, or enjoyed, reverts to the Grand Lodge, and their Warrant shall, consequently, be returned to the Grand Master.

33d. If the Brethren holding a Warrant for a Lodge on this Registry, render themselves un-

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worthy of longer possessing it, the Grand Master may, after the Grand Lodge shall have decided on that fact, transfer such a Warrant to other Brethren, whom he may think deserving, with a new number, at the bottom of the Lodges then on record. But no Lodge shall be erased, nor its Warrant declared forfeited until the Master or Officers shall have been warned, in writing, of their offence, and shall have been summoned to answer to the complaint made against them.

**34th.** If any Lodge be desired to attend, or to produce its Warrant, books, papers, or accounts, to the Grand Master, or his Deputy, or any Board or Committee authorized by the Grand Lodge, and do not comply, or give sufficient reason for non-compliance, the Summons is to be repeated; and, if it still persists in its contumacy, such Lodge may be suspended and the proceeding notified to the Grand Lodge.

**35th.** A Lodge offending against any law or regulation of the Craft, to the breach of which no specific penalty is attached, shall, at the discretion of the Grand Lodge, or any of its delegated authorities, or of the Grand Master, be subject to admonition, fine, or suspension.

If fine be the punishment awarded, it shall be for the first offence, not less than one pound, nor more than five pounds; for a second offence of a similar nature, within three years, it shall be, not less than two, nor more than ten pounds, and if the Lodge shall refuse to pay the fine, or be guilty of a third offence, within three years of the second offence, the Lodge shall be erased and its Constitution forfeited.

All fines levied shall be paid to the Grand Sec-

cretary, and by him deposited with the Grand Treasurer, and be applied to the Fund of Benevolence.

EXTRACT FROM THE BOOK OF CONSTITUTION.  
"OF MILITARY LODGES."

"It being essential to the interest of the Craft, that all Military Lodges should be strictly confined to the purposes for which their Warrants were originally obtained; and very great abuses having arisen from the improper initiation of Masons, by such Lodges, every Warrant, therefore, which is held by a Military Lodge shall be forfeited, unless the following laws be complied with, in addition to those specified under the head of Private Lodges."

"1st. No Warrant shall be granted, for the establishment of a Military Lodge, without the consent of the Commanding Officer of the Regiment, Battalion, or Company to which it is to be attached, having been first obtained."

"2d. No Military Lodge shall, on any pretence, initiate into Masonry any inhabitant or sojourner in any town or place, at which its Members may be stationed, or through which they may be marching, nor any person, who does not, at the time, belong to the Military Profession, nor any Military persons below the rank of a Corporal, except as serving Brethren, or by dispensation from the Grand Master, or some Provincial Grand Master."

"3d. When any Military Lodge under the Constitution of England, shall be in foreign parts, it shall conduct itself so as not to give

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offence to the Masonic authorities of the country or place in which it may sojourn, never losing sight of the duties it owes to the Grand Lodge of England, to which communication is ever to be made, and all fees and dues regularly transmitted."

"4th. If the Regiment, Battalion, or Military Body, to which a Military Lodge is attached, be disbanded or reduced, the Brethren shall take care that the Warrant be carefully transmitted to the Grand Lodge, that it may not fall into improper hands, but if a competent number of the Brethren remain together, they may apply for another Warrant of the same number, to be holden as a Civil Lodge, at such place as may be convenient, and which may be approved by the Grand Master, such Warrant to be granted without any additional expense."

### OF REGALIA.

The following Masonic clothing and Insignia are directed to be worn by the Craft,

### JEWELS.

The Grand Master,—The Compasses and Square in a Circle.

Past Grand Master,—A similar Jewel, without the circle.

Deputy Grand-Master,—The Square.

Senior Grand Warden,—The Level,

Junior Grand Warden,—The Plumb.

Grand Chaplain,—A Book, within a Triangle.

Grand Treasurer,—A Chased Key.

Grand Secretary,—Crossed Pens with a Tie.

Grand Deacons,—Dove and Olive Branch.

Grand Pursuivant,—Cross Rods.

Grand Tyler,—Cross Swords.

All the above Jewels to be Gold, or gilt,  
and hangings or Collars to be Garter blue,  
four inches broad.

Masters of Lodges,—The Square.

Senior Wardens,—The Level.

Junior Wardens,—The Plumb.

Past Masters. { The Square, and the dia-  
gram of the 47th Problem, 1st  
Book of Euclid, engraven on a  
Silver Plate, pendant within it.

The Treasurer,—The Key.

The Secretary,—The Cross Pens.

The Deacons,—A Dove.

The Tyler,—The Sword.

The above to be in silver. The hangings  
to be light blue Ribband, four inches broad;  
if Silver chains be used, they must be placed over  
the light blue Ribband.

## APRONS.

*Entered Apprentice*—A plain white lamb-  
skin, from fourteen to sixteen inches wide;  
twelve to fourteen inches deep, square at bot-  
tom, and without ornament; white strings.  
*Fellow Craft*—The same, with two sky blue  
rosettes at bottom, strings of the same colour,  
with silver tassels. *Master Mason*—The same,  
with sky blue lining and edging, one inch and  
a half deep, and an additional rosette on the  
fall or flap. No other colour or ornament  
shall be allowed, except to Officers and Past

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Officers of Lodges, who may have the Emblems of their Offices in silver or white, in the centre of the Apron. *Present and Past Grand Officers*—White Lamb-skins of the same size, lined with garter blue edging, three and a half Inches deep, ornamented with Gold and blue strings; and may have the Emblems of their Office in Gold or Blue in the centre.

The Grand Stewards are to wear Aprons of the same dimensions as the above, lined and edged with crimson and silver tassels. Their collars are to be four Inches broad.

The Master and Past Master of Lodges to wear, in lieu and in the places of the three rosettes on the Aprons, perpendicular lines, upon horizontal lines, thereby forming three several sets of two right angles; the length of the horizontal lines to be two Inches and a half each, and the perpendicular lines, one inch; these emblems to be of ribband half an inch broad, and of the same colour as the lining and edging of the Apron; if Grand Officers, a similar Emblem of Garter Blue or Gold.

### OF CONSTITUTING A NEW LODGE.

Every application for a Warrant to hold a new Lodge, must be by Petition to the Grand Master, signed by at least seven regularly registered Masons; and the Lodge to which they formerly belonged must be specified. The Petition must be recommended by the Officers of some regular Lodge, and be transmitted to the Grand Secretary, who is to lay it before the Grand Master. If the prayer of the Petition be granted, the Grand Master may issue a dis-



pensation, authorizing the Brethren to meet as a Lodge, until a Warrant of constitution shall be made out.

The following is the Form of Petition.

To the Most Worshipful Grand-Master of the Fraternity of Ancient Free and Accepted Masons in Lower-Canada :

We the undersigned, being regular registered Masons of the Lodges mentioned against our names, having the prosperity of the Craft at heart, and anxious to exert our best endeavours to promote and diffuse the genuine principles of the Art, and for the conveniency of our respective dwellings, and other good reasons, we are desirous of forming a new Lodge, to be named

—In consequence of this desire we pray for a Warrant of Constitution, empowering us to meet as a regular Lodge, at \_\_\_\_\_ on the \_\_\_\_\_

\_\_\_\_\_ of every month, and there to discharge the duties of Masonry, in a constitutional manner, according to the forms of the Order, and the Laws of the Grand Lodge : and we have nominated and do recommend Brother [A. B.] to be the first Master ; Brother [C. D.] to be the first Senior Warden, and Brother [E. F.] to be the first Junior Warden of the said Lodge. The prayer of the Petition being granted, we promise strict obedience to the commands of the Grand Master, and the Laws and Regulations of the Grand Lodge.

In order to avoid irregularities, every new Lodge should be solemnly constituted, by the Grand Master, or, in the absence of the Grand Master, by his Deputy, who shall choose some Master of a Lodge to assist him. If the Deputy be absent, the Grand Master may

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appoint some other Grand Officer or Master of a Lodge to act as Deputy, *pro tempore*.

The following is the manner of constituting a new Lodge, according to the ancient usages.

A Lodge, is duly formed; and, after prayer, an Ode in honour of Masonry sung. The Grand-Master is then informed by the Secretary, that the Brethren present desire to be formed into a new Lodge, &c. &c. The Petitions, the Dispensation, and the Warrant or Charter of Constitution are now read, the minutes of the Lodge, while under dispensation, are likewise read, and being approved, are declared regular and valid, and signed by the Grand Master.

The Grand Master then enquires if the Brethren approve of the Officers who are nominated in the Warrant to preside over them, this being signified in Masonic Form, an oration on the nature and design of the Institution is delivered. The Lodge is then consecrated according to ceremonies proper and usual on those occasions, but not proper to be written, and the Grand Master constitutes the Lodge in Ancient Form. The candidates, or the new Master and Wardens being yet among the Brethren, the Grand-Master asks his Deputy if he hath examined them, and found the proposed Master well skilled in the noble Science, and the Royal Art, and duly instructed in our Mysteries, &c. The Deputy answering in the affirmative, he shall, (by the Grand Master's order) take the candidate from among his fellows, and present him to the Grand Master, saying, "Most Worshiptful Grand Master; I present this my worthy Brother, to be installed Master

of this Lodge, whom I know to be of good morals and great skill, true and trusty, and a lover of the whole Fraternity wheresoever dispersed over the face of the earth."

Then the Grand Master placing the Candidate on his left hand, having asked and obtained the unanimous consent of all the Brethren, shall say, I appoint you the Master of this Lodge, not doubting your capacity and care to preserve the cement of the Lodge, &c. with some other expressions that are proper and usual on these occasions, but not proper to be written. Upon this the Deputy shall rehearse the charges and regulations of a Master; and the Grand Master shall ask the candidate saying, "Do you submit to these charges and promise to uphold these regulations as Masters have done in all ages?" The Candidate signifying his cordial submission thereunto, the Grand-Master shall, by certain significant ceremonies and ancient usages, instal him † and present him with the Constitution, the Lodge book, and the instruments of his Office, not altogether, but one after another; and after each of them the Grand-Master, or his Deputy shall rehearse the short and pithy charge that is suitable to the thing presented.

After this, the Members of the new Lodge, bowing all together to the Grand Master, shall return him thanks, and immediately do their homage to their new Master, and signify their promise of subjection and obedience to him, by the usual congratulations.

The Deputy, and the Grand Wardens, and any other Brethren present, that are not Mem-

† See Appendix (2).

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bers of the new Lodge, shall next congratulate the new Master, and he shall return his becoming acknowledgments to the Grand-Master first, and to the rest in their order. Then the Grand-Master desires the new Master to enter immediately upon the exercise of his office, in choosing his Wardens; and the New Master calling forth the two Brothers, presents them to the Grand Master for his approbation, and to the new Lodge for their consent; that being granted, the Senior or Junior Grand Warden, or some Brother for him shall rehearse the charges of Wardens; and the candidates being solemnly asked by the Grand Master, shall signify their submission thereunto. Upon which the New Master presenting them with the Instruments of their Office, shall, in due form, instal them in their proper places; and their Brethren shall signify their obedience to the new Wardens, by the usual congratulations. \*

### OF PUBLIC CEREMONIES.

#### *Ceremony of laying a Foundation Stone, &c. by the Most Worshipful Grand Master.*

The Grand Lodge having been opened at a convenient place, and the necessary directions and instructions given, it is adjourned: The Brethren being in their proper clothing and jewels, and wearing white gloves, the Procession moves in the following order, viz.

Grand Tyler with drawn sword.

Music

Brethren, not Members of any Lodge, two and two.

The Lodges, according to their numbers;

\* For prayer used at consecrating a Lodge, see Appendix (A).

Juniors going first.  
 Architect, or Builder with the Mallet,  
 Grand Pursuivant,  
 Grand Deacons.  
 Grand Secretary, with book of Constitution  
 on a cushion.  
 Grand Treasurer,  
 Grand Chaplain,  
 Past Grand Wardens,  
 Past Deputy Grand Masters,  
 Visitors of distinction,  
 Junior Grand Warden with Plumb.  
 Past Master } Standard of the { Past Master  
 of a Lodge. } Grand Lodge. } of a Lodge.  
 Senior Grand Warden with Level.  
 Steward { The Holy Bible, Square } Steward  
 with Wand. } and Compasses on a } with Wand.  
 velvet cushion.  
 Deputy Grand Master with Square.  
 Most Worshipful Grand Master.

Having arrived within a proper distance of  
 the spot, the Procession stops, the Brethren  
 open to the right and left, so as to leave room  
 for the Grand Master to pass up the centre;  
 the Grand Officers and Brethren following in suc-  
 cession from the rear, so as to invert the order  
 of Procession: the Grand Master, having ar-  
 rived at his station on a platform, an Ode is  
 sung, or Music played (as previously arranged.)

The stone being prepared and the Plate with  
 the proper inscription, the upper part of the  
 stone is raised by an engine, the Grand Chap-  
 lain repeats a prayer, and the Grand Treasurer  
 having by the Grand Master's command, de-  
 posited on the Plate various coins of the pre-  
 sent reign, the cement is laid on the lower

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stone, and the upper one is let down, slowly, solemn music playing.

Being properly placed, the Grand Master descends to the stone, proves that it is properly adjusted, by the plumb, rule, level and square, which are successively delivered to him, by the Junior Grand Warden, Senior Grand Warden, and Deputy Grand Master; after which, the Architect or Builder, delivers to him the Mallet, with which the Grand Master gives three knocks.

The Procession then returns to the place from which it set out and the Lodge is closed.

### OF MASONIC FUNERALS. \*

No Brother can be interred with Masonic honors, unless it be at his own special request, nor unless he has been advanced to the degree of a Master Mason. When the wish of the deceased shall have been communicated to the Master of the Lodge of which he died a Member, the Master may apply to the Grand Master or his Deputy for a Dispensation; but no Master of a Lodge shall apply for such dispensation unless he has received the most positive evidence of the deceased having expressed such a desire.

A Dispensation having been obtained, the Master may invite other Lodges to attend in due form, but the whole ceremony, (unless the Grand Master or his Deputy are present,) must be under the direction of the Master of the Lodge to which the deceased belonged; and he is accountable for the regularity, and conduct

\* See Appendix (e).

of the whole proceeding. The Lodges rank according to seniority, the junior preceding (except the Lodge to which the deceased belonged, which, in every case, is to go last,) and each Lodge forms one division:

"My Son forget not my Law, but let thine Heart keep my Commandments; and remove not the ANCIENT LAND-MARK which thy Fathers have set."—Solomon.



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## NOTE.

*The Book of Constitution directs that Provincial Grand Masters shall pay, towards the Grand Fund of Benevolence, TWENTY GUINEAS in addition to the sum of Twenty-three Guineas for their Patents, (mentioned in page 5.) provided they have not served as Grand Stewards of the Grand Lodge of England:—This rule is, of course, to be observed in Lower-Canada, whenever it applies.*

*With reference to the 1st article in page 2, it may be necessary to explain that the Master of a Lodge may be represented in Grand Lodge, by a Past-Master, and the Wardens by Past Wardens or the Deacons.*

*Referring to page 19, Article 5th, it is to be clearly understood that the Master of a Lodge is responsible that the Books, &c. are kept agreeably to these regulations.*



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**APPENDIX;**

*Containing many useful Charges,  
&c.*

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## APPENDIX;

CONTAINING MANY USEFUL CHARGES, &amp;c.



**M**ASONRY, which has existed from time immemorial, and will most probably endure "*until nature herself shall change*," is an art as useful as it is extensive. Every art has a mystery which requires a gradual progression of knowledge to arrive at any degree of perfection in; without much instruction and more exercise, no man can be very skilful; so in Masonry without assiduous application to it, no person can be sufficiently acquainted with its true value. It must not, however, be inferred from this remark, that persons who labour under the disadvantage of a confined education, or whose sphere in life requires a more intense application to business, are to be discouraged in their endeavours to gain a knowledge of Masonry. Although some will be more able than others, some more eminent and useful, yet all, in their different avocations may prove advantageous to the Society. Every man's profession will not admit of that leisure which is necessary to make him an expert Mason; it is, therefore, very essential that the Officers of a Lodge should be properly qualified to perform the important duties assigned them. D

If Masonry is replete with advantages to mankind, it may be asked, why are not its secrets divulged for the general good of Society? To which it may be answered: if the privileges of Masonry were indiscriminately bestowed, the design of the institution would be subverted; and being familiar, like many other important matters, would soon lose their value; for whatever is familiar or easily obtained, however noble and eminent for its utility, is sure to be disregarded by the giddy and unthinking.

If the particular mysteries, or peculiar forms, prevalent among Masons, constitute the essence of the Art, it might be alleged that our amusements are trifling and our ceremonies superficial. But this is not the case. Having their use they are preserved; and from the recollection of the lessons they inculcate, the well-informed Mason derives instruction. Drawing them to a near inspection, he views them through a proper medium; adverts to the circumstances which gave them rise, dwells upon the tenets they convey; and finding them to abound with useful information, adopts them as keys to the privileges of his art, and prizes them as sacred; he estimates their value from their utility. Many persons are deluded by the vague supposition that our mysteries are merely nominal; that the practices established among us are frivolous; and that our ceremonies might be adhered to or dispensed with, at pleasure. On this very false foundation, we have observed them hastening through all the degrees, without adverting to the propriety of one single step, and passing through the usual formalities, accepting offices, and assuming the Government of Lodges, with-

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out being acquainted with the rules of the Institution they pretend to support. The consequence is obvious. Anarchy and confusion, of course ensue, and the substance is lost in the shadow. Unless prudent actions mark our title to the honors of Masonry, and regular deportment display the influence and utility of our rules, the world in general will not easily be led to reconcile our proceedings with the tenets of our profession.

Masonry is divided into two parts, OPERATIVE and SPECULATIVE ; the former relates to the useful rules of Architecture, whence a building derives figure, strength and beauty, whence result a due proportion, and a proper correspondence in all its parts. It furnishes us with convenient shelter from the vicissitudes and the inclemencies of seasons ; and while it shews the influence of human wisdom, as well in the arrangement of the different materials of which an edifice is composed, as in the choice of them, it clearly demonstrates that a fund of science and industry is implanted in man for the wisest purposes. But by SPECULATIVE masonry we learn to subdue our unruly passions ; to act upon the *square*, to keep a tongue of good report, maintain secrecy and practice charity. It is so much interwoven with religion as to lay us under the strongest obligation to pay to the Deity that rational homage which at once constitutes our duty and our happiness. It leads the contemplative mind to a just reverence and admiration of the wonderful works of creation, and teaches us "*to look through nature up to nature's God.*" The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid



waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been bestowed. Even the spacious and magnificent Temple of Solomon did not escape.—But Free Masonry has still survived. It has stood the shock of ages, and the force of undiscerning prejudice ; the undistinguishing censures passed upon the Society, (often for the faults of a few individuals) by those who must be totally ignorant of its excellence, frequently do it a signal service, without disgracing it ; for Masonry, like Christianity, that great support of human welfare, and of human hope, as a well built Arch, stands the firmer in proportion to the load of opposition. The attentive ear still receives the gladsome sound from the instructive tongue, and the sacred mysteries are safely lodged in the faithful breast. The tools and implements of Architecture, those most expressive symbols, imprint on the memory wise and serious truths, and will transmit the tenets of our excellent Institution from generation to generation.

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**ANCIENT CHARGES**  
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**FREE-MASON, &c. &c.**

**1st. Concerning GOD and RELIGION.**

A Mason is obliged, by his tenure, to obey the moral law ; and if he rightly understand the art he will never be a stupid atheist, nor an irreligious libertine. He, of all men, should best understand that God seeth not as ~~men~~ *Man* seeth, for man looketh at the outward appearance, but God looketh to the heart. A Mason is, therefore, particularly bound never to act against the dictates of his conscience.— Let a man's religion or mode of worship be what it may, he is not excluded from the order, provided he believe in the glorious Architect of heaven and earth, and practise the sacred duties of morality. Masons unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love ; they are taught to view the errors of mankind with compassion, and to strive, by the purity of their own conduct, to demonstrate the superior excellence of the faith they may profess. Thus Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.

## 2d. Of the CIVIL MAGISTRATE, Supreme and Subordinate.

A Mason is to be a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates. He is cheerfully to conform to every lawful authority ; to uphold, on every occasion the interest of the community, and zealously promote the prosperity of his own country. Masonry has ever flourished in times of peace, and been always injured by war, bloodshed, and confusion ; so that kings and princes, in every age, have been much disposed to encourage the craftsmen on account of their peaceableness and loyalty, whereby they practically answer the cavils of their adversaries, and promote the honor of the Fraternity. Craftsmen are bound by peculiar ties, to promote peace, cultivate harmony, and live in concord and Brotherly love.

## 3d. Of LODGES.

A Lodge is a place where Free-Masons assemble to work, and to instruct and improve themselves in the mysteries of their ancient science. In an extended sense it applies to persons as well as to place ; hence every regular assembly or duly organized meeting of Masons is called a Lodge. Every Brother ought to belong to some Lodge, and be subject to its bye Laws, and the general regulations of the Craft. A Lodge may be either

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general or particular, as will be best understood by attending it, and there a knowledge of the established usages and customs of the craft are alone to be acquired. From ancient times no Master or Fellow could be absent from his Lodge, especially when warned to appear at it, without incurring a severe censure, unless it appeared to the Master and Wardens that pure necessity hindered him.

The persons made Masons, or admitted Members of a Lodge must be good and true men, free-born, and of mature and discreet age and sound judgment; no bond-men, no women, no immoral or scandalous men, but of good report.

#### 4th. Of MASTERS, WARDENS, FELLOWS, and APPRENTICES.

All preferment among Masons is grounded upon real worth and personal merit only; that so the Lord may be well served, the Brethren not put to shame, nor the royal craft despised: therefore no Master or Warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and therefore every Brother must attend in his place, and learn them in a way peculiar to this Fraternity. Candidates may, nevertheless, know, that no Master should take an apprentice, unless he has sufficient employment for him; and, unless he be a perfect youth, having no maim or defect in his body, that may render him incapable of learning the art, of serving his Master's Lord, and of being made a Brother, and then a Fellow Craft in

due time, after he has served such a term of years as the custom of the country directs ; and that he should be descended of honest parents ; that so, when otherwise qualified, he may arrive to the honour of being the Warden, and then the Master of a Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit.

No Brother can be a Warden until he has passed the part of a Fellow Craft, nor a Master until he has acted as a Warden, nor Grand Warden until he has been Master of a Lodge, nor Grand Master unless he has been a Fellow Craft before his election, who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or other artist descended of honest parents, and who is of singularly great merit in the opinion of the Lodges. And for the better and easier, and more honorable discharge of his office, the Grand Master has the power to choose his own Deputy Grand Master, who must then be, or have formerly been, the Master of a particular Lodge, and who has the privilege of acting whatever the Grand Master, his principal, should act, unless the said principal be present, or interpose his authority by letter.

These rulers and governors, supreme and subordinate, of the ancient Lodge, are to be obeyed in their respective stations by all the brethren, according to the old charges and regulations, with all humility, reverence, love and alacrity.

N. B. In ancient times no Brother, however skilled in the craft, was called a Master Mason until he had been elected into the chair of a Lodge.

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### 5th. Of the Management of the Craft in WORKING.

All the Masons shall work honestly on working days, that they may live creditably on holidays; and the time appointed by the law of the land, or confirmed by custom, shall be observed.

The most expert of the Fellow Craftsmen shall be chosen or appointed the Master, or overseer of the Lord's work; who is to be called master by those that work under him. The Craftsmen are to avoid all ill language, and to call each other by no disobliging name, but Brother or Fellow; and to behave themselves courteously within and without the Lodge.

The Master, knowing himself to be able of working, shall undertake the Lord's work as reasonably as possible, and truly dispend his goods as if they were his own; nor give more wages to any brother or apprentice than he really may deserve.

Both the Master and the Masons, receiving their wages justly, shall be faithful to the Lord, and honestly finish their work, whether task or journey; nor put the work to task that hath been accustomed to journey.

None shall discover envy at the prosperity of a brother, nor supplant him, or put him out of his work, if he be capable to finish the same; for no man can finish another's work so much to the Lord's profit, unless he be thoroughly acquainted with the designs and draughts of him that began it. When a Fellow Craftsman is chosen Warden of the work under the Master, he shall be both true to Masters and Fellows, shall carefully oversee the work in the Master's ab-

sence, to the Lord's profit ; and his brethren shall him obey.

All Masons employed shall meekly receive their wages, without murmuring or mutiny, and not desert the master till the work be finished.

A younger brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for increasing and continuing of brotherly love.

All the tools used in working shall be approved by the Grand Lodge.

No labourer shall be employed in the proper work of masonry ; nor shall Free-masons work with those that are not free, without an urgent necessity ; nor shall they teach labourers and unaccepted Masons as they should teach a Brother or Fellow.

#### 6th. Of BEHAVIOUR, viz :

##### 1st. In the Lodge, while constituted.

You are not to hold private committees or separate conversation, without leave from the Master, nor to talk of any thing impertinently or unseemly, nor interrupt the Master or Wardens, or any Brother speaking to the Master : nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn ; nor use any unbecoming language upon any pretence whatsoever ; but to pay due reverence to your Master, Wardens and Fellows, and put them to worship.

If any complaint be brought, the Brother found guilty shall stand to the award and determination of the Lodge, who are the proper and competent

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tent judges of all such controversies, (unless you carry them by appeal to the Grand Lodge) and to whom they ought to be referred, unless a Lord's work be hindered the mean while, in which case a particular reference may be made; but you must never go to law about what concerneth Masonry, without an absolute necessity apparent to the Lodge.

**2d. BEHAVIOUR after the LODGE is over, and the Brethren not gone.**

You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any Brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying any thing offensive, or that may forbid any easy and free conversation; for that would blast our harmony and defeat our laudable purposes. Therefore, no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or state policy, we being only, as Masons, of the universal religion above mentioned; we are also of all nations, tongues, kindreds, and languages, and are resolved against all politics, as what never yet conducted to the welfare of the Lodge nor ever will.

**3d. BEHAVIOUR when Brethren meet without Strangers, but not in a Lodge formed.**

You are to salute one another in a courteous manner, as you will be instructed, calling each other 'Brother,' freely giving mutual instruction

as shall be thought expedient, without being over-  
seen or overheard; and without encroaching upon  
each other, or derogating from that respect which  
is due to any Brother; were he not a Mason: for  
though all Masons are, as brethren, upon the  
same level, yet Masonry takes no honor from a  
man that he had before; nay, rather it adds to  
his honor, especially if he has deserved well of  
the brotherhood, who must give honor to whom  
it is due, and avoid ill manners.

**4th. BEHAVIOUR in presence of *Strangers, not  
Masons.***

You shall be cautious in your words and  
carriage, that the most penetrating stranger  
shall not be able to discover or find out what  
is not proper to be intimated; and sometimes  
you shall divert a discourse, and manage it  
prudently for the honor of the Worshipful Fra-  
ternity.

**5th. BEHAVIOUR at home and in your neigh-  
bourhood.**

You are to act as becomes a moral and wise  
man; particularly, not to let your family,  
friends, and neighbours know the concerns of  
the Lodge, &c. but wisely to consult your  
own honor, and that of your ancient Bro-  
therhood, for reasons not to be mentioned  
here. You must also consult your health by  
not continuing together too late, or too long  
from home after Lodge hours are past; and by  
avoiding of gluttony or drunkenness, that

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your families be not neglected or injured, nor you disabled from working.

6th. BEHAVIOUR towards a strange Brother,

You are cautiously to examine him in such a manner as prudence shall direct you, that you may not be imposed upon by an ignorant false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge.

But if you discover him to be a true and genuine Brother, you are to respect him accordingly; and if he is in want you must relieve him, if you can, or else direct him how he may be relieved. You must employ him some days or else recommend him to be employed. But you are not charged to do beyond your ability; only to prefer a poor Brother that is a good man and true before any other people in the same circumstances.

Finally,—All these charges you are to observe and also those that shall be communicated to you in another way; cultivating Brotherly love, the foundation and cape-stone, the cement and glory of this ancient Fraternity, avoiding all wrangling and quarrelling, all slander and back-biting, not permitting others to slander any honest Brother, but defending his character, and doing him all good offices, as far as is consistent with your honor and safety, and no farther. And if any of them do you injury, you must apply to your own or his Lodge; and from thence you may appeal to the Grand Lodge, at the quarterly communication, as has been the ancient laud-

able conduct of our forefathers in every nation ; never taking a legal course, but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of Master and Fellow, when they would prevent you going to law with strangers, or would excite you to put a speedy period to all law-suits, that so you may find the affair of Masonry with more alacrity and success ; but with respect to Brothers or Fellows at Law, the Master and Brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending Brethren ; and if that submission is impracticable, they must, however, carry on their process or law suit, without wrath and rancour, (not in the common way,) saying or doing nothing which may hinder Brotherly love and good offices to be renewed and continued, that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time.

*AMEN, so mote it be.*

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**FOR A**

**CANDIDATE,**

To the Worshipful Master, Wardens, Officers, and Brethren of the Lodge of United Ancient Free-Masons, No.      held in

I being free by birth, and of the *full* age of TWENTY-ONE years, do declare, that unbiassed by the improper solici- tation of friends, and uninfluenced by mer- cenary or other unworthy motive, I freely and voluntarily offer myself a Candidate for the Mysteries of Free-Masonry ; that I am prompt- ed by a favorable opinion conceived of the In- stitution, and a desire of knowledge ; and that I will cheerfully conform to all the ancient usages and established customs of the Order.

**Witness my hand, this**

**day of**

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(Signature.)

Witnessed and }  
recommended by }

**Masters.**

(B.) Form of Return to be sent *half-yearly* to the Grand Secretary.  
 RETURN of the Members of Lodge A. L. 58 on the Registry of held at to the

| No. | Members' Names. | Pro-fession. | Resi-dence. | Offi-cers of Lodge. | Age. | Date of Admis-sion. | Propo-sed by. | Initi-ated. | Pass-ed to 24 Dec. 34 Dec. | Rais-ed to 34 Dec. 34 Dec. | Join-ed from Lodge. | Fees payable to Grand Lodge of England. Sterling. | Fees payable to Grand Lodge of Lower-Canada Currency. | Fees payable to Grand Lodge of Lower-Canada for Fund of Benevolence. |
|-----|-----------------|--------------|-------------|---------------------|------|---------------------|---------------|-------------|----------------------------|----------------------------|---------------------|---|---|--|
| 1   |                 |              |             | W. M.               |      |                     |               |             |                            |                            |                     | 1   | 1   | 1  |
| 2   |                 |              |             | S. W.               |      |                     |               |             |                            |                            |                     | 1   | 1   | 1  |
| 3   |                 |              |             | J. W.               |      |                     |               |             |                            |                            |                     | 1   | 1   | 1  |
| 4   |                 |              |             | Treas.              |      |                     |               |             |                            |                            |                     | 1   | 1   | 1  |
| 5   |                 |              |             | Secy.               |      |                     |               |             |                            |                            |                     | 1   | 1   | 1  |
| 6   |                 |              |             | S. D.               |      |                     |               |             |                            |                            |                     | 1   | 1   | 1  |
| 7   | A. B.           | Mer- chant.  | Que- bec.   | J. D.               | 25   | 17th April.         | Br. C. D.     | 17th April. | 15th May.                  | 19th June.                 |                     | 10  | 5   | 6  |
| 8   | E. F.           | do.          | do.         |                     | 37   | 19th Jan.           | Br. G. H.     | 18th Jan.   | 25th Feby.                 | 25th March.                |                     | 2   | 2   | 6  |
| 9   |                 |              |             |                     |      |                     |               |             |                            |                            |                     | 1   | 1   | 1  |
|     |                 |              |             |                     |      |                     |               |             |                            |                            |                     | £1  | 0   | £0   |
|     |                 |              |             |                     |      |                     |               |             |                            |                            |                     | 15  | 9   | £  |
|     |                 |              |             |                     |      |                     |               |             |                            |                            |                     | 18  | 7   |  |

Amounting to the Sum of One Pound, Sterling, for the Grand Lodge of England,  
 Do. of Fifteen Shillings and three pence, cury. for the Grand Lodge of L. Canada, }  
 Do. Eighteen Shillings and seven pence, currency, for the Fund of Benevolence, }  
 Brought down £1 : : Sig. equal to currency £1 9 24  
 To Grand Lodge of L. Canada, . . . 0 15 3  
 For the Fund of Benevolence, . . . 0 18 7  
 Total £2 16 0½ Currency.

N. B. A similar Return of ALL the Lodges is to be made by the Grand Secretary, and transmitted to England semi-annually.

(c)

... The Book directed to be kept by every Private Lodge is to be ruled as follows :

[illegible]

**This Book is to be kept in a neat manner, and to be open for the inspection of the Grand or Deputy Grand Master whenever required.**



(D.)

## FORM OF CERTIFICATE.

Sit Lux! et Lux fuit.

Lodge, No.

*Ne varietur.*

These are to certify, that Brother  
 of                      was at the age of  
                     years, regularly and duly initiated  
 into the Mysteries of Free-Masonry, on  
 the            day of            (that he was  
 passed on the            day of            and  
 raised on the            day of            )  
 and having found him to be a worthy  
 Brother, we recommend him as such to  
 all Masons and Lodges to be received  
 after due examination. To this Certifi-  
 cate the said Brother            has, in  
 our presence, signed his name, at full  
 length, in the margin.

In testimony whereof we have sub-  
 scribed our names and affixed our seal  
 in open Lodge, this            day of

A. D. 18

AL. 58

(L. S.)

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(E.)

*A Prayer used at Consecrating a Lodge.*

Great and adorable Architect of the Universe, supreme Grand Master of thy intelligent creatures, we praise and thank thee for all thy mercies to us, and especially for giving us desires to enjoy, and powers of enjoying the delights of Society.

The fraternal affections which thou hast implanted in us, and which we cannot destroy without doing violence to our nature, are among the chief blessings which thy benign wisdom hath bestowed upon us. May we, under the influence of thy grace, duly use these benefits, by promoting thy glory in the world, and the good of our fellow creatures. But as these great ends cannot be accomplished without our improvement in knowledge and virtue, enable us to conquer those impediments which ignorance and vice have laid in our way.

May we be active under the auspices of thy divine light, in pursuing the paths of truth, and renouncing the destructive maxims and customs of the vicious.

Give us grace to see our errors, and resolution to correct and amend them. May we be assimilated daily more and more to thy example, by improving in true affection to all our Brethren. To us, particularly, who are now entering into a Fraternal compact, under peculiar obligations, extend thy favoring regard. Enable us to be faithful to thee, faithful in our several stations and callings of life, faithful Masons in all the duties of the Craft, and faithful to each

other, as Members of this Society. Under a sense of our duty to thee, general and particular, to the glory of thy great name, we dedicate this Lodge of Free and Accepted Masons.

Accept, we humbly beseech thee, this offering to thy Divine Majesty ; take us under the shadow of thy protection and enable every one of us to consecrate his heart also to thy service and glory. Establish, strengthen, and preserve this Society upon the best and surest foundations of peace, virtue, and happiness. May all the virtues in which thy goodness delights, be admired and humbly cultivated by those who have devoted this Institution to the glory of thy great name. Imprint upon our hearts an awful reverence to thy holy word, containing the Revelation of thy sacred will. May we regulate ourselves by that unerring rule ; may we be rendered fit for the application of the square of righteousness, by always circumscribing ourselves within the bounds of religious and social duty.

Extend thy benevolence to all our fellow creatures ; enlighten and favor with true charity those who are prejudiced against our profession ; bless all our brethren, wherever scattered or dispersed over the whole earth ; to those who walk contrary to their profession give the grace of repentance, wipe away the tears from those who are in distress ; pour the lenient balm of consolation into their hearts, and remove, if it be thy will, the burthen of sorrow from them.

Fit and prepare us all, by whatever dispensations thou seest necessary for us here below, for a happy entrance into the supreme Celestial Lodge, where thy ineffable brightness is the on-

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ly light, and to which Faith, Hope and Charity are the only steps, and where the most extatic pleasures are continually flowing for ever more.—*Amen.*

(F.)

### CEREMONY OF INSTALLATION,

On the Twenty-seventh of December, annually, being the Festival of *Saint John*, the EVANGELIST.

The Lodge being opened, in the THIRD degree, in the usual manner, with solemn prayer, the Master in the Chair, shall then address the *new* Master in these words, or to the same effect :

Brother,

Previous to your being invested, it is necessary that you should signify your free assent to the ancient charges and regulations which so clearly point out the duty of a Master of a Lodge.

You promise to be true and faithful, and strictly to obey the moral law, to be a peaceable subject and cheerfully comply with the Laws of the Country, to work diligently, live creditably and act honorably towards all men, to hold in veneration the original rulers and patrons of Masonry, and their regular successors, to submit to the awards and resolutions of your Brethren when convened, in every case consistent with the constitution, to avoid private quarrels, to guard against all intemperance, to be courteous to your Brethren, and cautious in your carriage and behaviour towards all men.

You promise to respect genuine Brethren and discountenance impostors ; to promote the general good of society, to cultivate the social virtues and propagate the knowledge of the Art, to pay

due homage to the Grand Master and his Officers; and to conform to every edict of the Grand Lodge, that is not in any manner a deviation from the ancient land-marks ; to attend, if in your power, all regular committees and communications of the Grand Lodge to which you may be properly summoned, that no visitors shall be received into your Lodge, without due examination, and producing proper evidence of their having been initiated in a regular warranted Lodge.

You declare that no man nor body of men can make innovations in the body of Masonry, that no new Lodge ought to be formed without the sanction of the Grand Lodge, and you promise to discountenance all irregular Lodges, and every person initiated therein ;—that no person can be regularly made a Mason in, or admitted a Member of any warranted Lodge, without due enquiry into his character.

The new Master having signified his cordial submission, he is installed agreeably to ancient usage, and then proceeds to instal his Officers, giving them the following charges.

Brother,

“ You are appointed SENIOR WARDEN of this Lodge, and are now invested with the badge of your office, which reminds us that we are descended from the same stock, partake of the same nature, and share the same hope ; and although there are many distinctions among men, necessary to preserve subordination, let no eminence of situation ever permit us to lose sight of those Truths we have been taught in the Lodge, let us remember that a time will come, and he “ to whom all creatures bow” only knows how soon, when all distinctions, but that of virtue, shall be done away.

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"Your punctual attendance is particularly requisite ;—in the absence of the Master you are to preside over this Lodge, and when he is present to assist him in the government of it. I rely with confidence on your faithful discharge of the duties of this important trust—*Brother SENIOR ! look well to the WEST !*"

Brother,

"You are appointed JUNIOR WARDEN of this Lodge, and I now invest you with the ensign of your office ; which teaches us to act uprightly, to observe the just medium between intemperance and pleasure, and to subdue all improper passions and prejudices. It is your duty to examine visitors, receive candidates, and superintend the Craft during the time of refreshment ;—be, therefore, temperate and discreet, and suffer none of the Brethren to be guilty of excess, and by that means bring an ill name upon the Fraternity. Your regular attendance is very necessary, and I am convinced you will execute your duty in such a manner as to reflect honor on yourself and give satisfaction to the Lodge—*Brother JUNIOR ! I charge you, look well to the SOUTH !*"

Brother,

"You are appointed SECRETARY to the Lodge for the ensuing year, and I invest you with the proper emblems of your office ;—your duty is to record the proceedings of this Lodge, to collect all monies belonging to it and to deliver them to the Treasurer, and to observe the Master's will and pleasure. I trust from your attention and fidelity you will continue to merit the esteem of your Brethren."

Brother,

" You are appointed **TREASURER** for the ensuing twelve months. You will receive all monies belonging to this Lodge, by the hands of the Secretary, and keep a clear and just account of the same, you are to pay them out at the will and pleasure of the Master, by and with the consent of the Lodge.—I have no doubt but the zeal you have evinced to the cause of Masonry, will induce you to be particular, and your known character is sufficient to insure a faithful discharge of the trust reposed in you."

" Brothers——and——,—You are appointed **DEACONS** of this Lodge, and I present you these badges of your office, the duty of introducing and accommodating visitors, and the immediate practice of our solemn rites, devolves on you ; you are, therefore, to act as the proxies of the Master and Wardens, in the active duties of the Lodge."

Brother,

" You are appointed **TYLER** of this Lodge—Receive therefore this Sword—*Be vigilant !*"

The new Master may then address the Lodge as follows :—

**OFFICERS and BRETHREN** of Lodge No.——on the Registry of——

The nature of our constitution is such, that as some of necessity must rule and teach, so others must, of course, learn to submit and obey. Humi-

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lity in both is an essential duty.—For my part, I pledge myself to govern this Lodge (as far as lies in my power,) agreeably to the laws of the institution, and on all the Officers, who are appointed to assist me, I place the firmest reliance; they are sufficiently conversant with the rules of propriety not to deviate from the established customs of our ancient order. I, therefore, trust we shall have but one aim; to please each other and unite in the grand design of being happy and communicating happiness.

“ At this season, when we are about closing one year and entering upon another, I consider it very proper to impress forcibly upon your minds the dignity and high importance of Free Masonry. Let each of us in our respective spheres as men and Masons, be the generous friends of every useful and ornamental science, cultivate each moral and social virtue, and exhibit in our lives and actions, our unfeigned brotherly love to each other and all mankind; a cheerful communication of relief to distressed Brethren and fellow creatures, and an invariable adherence to truth and sincerity in all we say or do.

*Let sobriety temper all our social moments, and good hours procure us the praise of regularity, from our families and friends.* Let strict caution and discretion guard us from making any improper discoveries to the uninformed. Let us shew to the world that by being Masons we are better men; remembering that an impious and dissolute Mason is a disgrace to human nature. In short let us endeavour to practice *out of the Lodge*, those duties which we have been taught *in it*; and by amiable, discreet, and virtuous conduct, to convince

mankind of the goodness of the Institution ; so that when any is said to be a Member of it, the world may know that he is one, to whom the burthened heart may pour out its sorrows ; to whom distress may prefer its suit ; whose hand is guided by justice, and whose heart expands with benevolence. By a diligent observance of the bye Laws of our Lodge, the Constitution of Free-Masonry, and above all, the *Holy Scriptures*, which are given as the rule and guide of our Faith, we shall be enabled to acquit ourselves with honor and reputation, and lay up crowns of rejoicing, which shall continue when time itself shall be no more.

May you long enjoy every satisfaction and delight which disinterested friendship can afford ; may kindness and Brotherly affection ever distinguish your conduct as men and as Masons.

May happiness dwell within your peaceful walls, and the tenets of our profession, be transmitted through this Lodge, pure and unimpaired, to the latest posterity."

The Lodge is then to be closed with the usual solemnities.

#### *CHARGE used at opening a LODGE.*

Behold ! how good and how pleasant it is for Brethren to dwell together in unity !

It is like the precious ointment on the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his clothing.

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the mountains of Zion: for there the Lord commanded a blessing, even life for evermore.—*So mote it be!*

*The Prayer.*

The might of the FATHER of Heaven, and the wisdom of his only SON, through the grace and goodness of the HOLY GHOST, being three persons, but one infinite, eternal GOD, be with us at our beginning and give us grace so to govern us here in our living, that we may come to his bliss that never shall have end—Amen!—*So mote it be.*

*A PRAYER used at closing the Lodge.*

May the blessing of heaven rest upon us and upon all regular Masons! May brotherly love prevail, and every moral and social virtue cement us!—*Amen. So mote it be.*

*A PRAYER at Initiation.*

Most holy and glorious LORD GOD, thou great ARCHITECT of heaven and earth, who art the giver of all good gifts and graces, and hast promised that when two or three are gathered together in thy name, thou wilt be in the midst of them; in thy name we assemble and meet together, most humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, that all our doings may tend to thy glory and the salvation of our immortal souls. And we beseech thee, O LORD GOD, to bless this our present undertaking and grant that

this our new Brother may dedicate his life to thy service, and be a true and faithful Brother among us ; endue him with a competency of thy divine wisdom, that he may with the secrets of Free Masonry, be able to unfold the mysteries of Godliness and Christianity.

This we most humbly beg in the name and for the sake of JESUS CHRIST, our only blessed Lord and Saviour.—Amen. *So mote it be !*

*A Short CHARGE to a new admitted Mason.*

Brother,

You are now admitted by the [*unanimous*] consent of our Lodge, a Member of our most ancient and honorable society ; ancient, as having existed from time immemorial ; and honorable, as tending, in every particular, to render all men so who will be but conformable to its glorious precepts ; the greatest monarchs, governors and rulers in all ages, as well of ASIA, AFRICA and EUROPE, as of AMERICA, have been encouragers of the ROYAL ART, and many of them have presided as Grand Masters over the Masons in their respective territories, not thinking it derogatory to their exalted stations to level themselves with their Brethren in Masonry, and to act as they did.

The world's GREAT ARCHITECT is our supreme Master, and the unerring rule he has given us is that by which we work ; religious disputes are never suffered within the Lodge, for as Masons we only pursue the universal religion of nature ; this is the centre which unites the most different principles in <sup>one</sup> ~~our~~ sacred band, and brings together those who were most distant from one another.

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There are three general heads of duty, **Masons** ought *always* to inculcate, viz: to **GOD**, our **NEIGHBOUR** and **OURSELVES**; to **GOD**, in never mentioning his name, but with that reverence and awe which a creature ought to bear to his **CREATOR**, and to look upon him always as the **SUMMUM BONUM** which we came into this world to enjoy, and, according to that view, to regulate all our pursuits. To our **NEIGHBOUR**, in acting upon the **SQUARE**, or doing as we would be done by. To **OURSELVES**, in avoiding all intemperance and excesses, whereby we may be rendered incapable of following our work or led into behaviour unbecoming our laudable profession, and always keeping within due bounds, and free from all pollution.

In the state, a **Mason** is to behave as a peaceable and dutiful subject, conforming cheerfully to the Government under which he lives.

He is to pay a due deference to his superiors, and from his inferiors, he is rather to receive honor with some reluctance, than to extort it: he is to be a man of **BENEVOLENCE** and **CHARITY**, not sitting down contented while his fellow creatures, (but much more his Brethren,) are in want, when it is in his power, without prejudicing himself or family, to relieve them.

In the Lodge he is to behave with all due decorum, least the beauty and harmony thereof should be disturbed or broken, he is to be obedient to the Master and the presiding Officers, and to apply himself closely to the business of Masonry, that he may the sooner become a proficient therein, both for his own credit and for that of the Lodge.

He is not to neglect his own necessary avocation for the sake of Masonry, nor to involve himself in quarrels with those who, through ignorance, may speak evil of or ridicule it.

He is to be a lover of the Arts and Sciences, and is to take all opportunities to improve himself therein.

If he recommends a friend to be made a Mason, he must vouch him to be such as he really believes will conform to the aforesaid duties, least by his misconduct at any time, the Lodge should pass undersome evil imputations.

Nothing can prove more shocking to all faithful Masons, than to see any of their Brethren profane or break through the sacred rules of their order ; and such as can do it they wish had NEVER been admitted,

[From the attention you have paid to this charge, we are led to hope that you will estimate the real value of Free-Masonry, and imprint on your mind those dictates of truth, honor and justice, which it so forcibly enjoins.]

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*PRAYER at passing a Brother to the SECOND Degree.*

O Lord ! excellent art thou in all thy works, in wisdom hast thou made them all, the earth is full of thy goodness ! We beseech thee to have mercy upon us who have now assembled together, and give us such a competency of thy divine wisdom as may enable us with the secrets of Free-Masonry, to unfold the mysteries of Godliness and Christianity. Grant, that this our Brother, who is now about to pass to the se-

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cond degree of Masonry, may by his virtuous life be so prepared, that after passing through this vale of misery, he may be raised to the *heavenly Canaan*, where trouble and sorrow are unknown; and grant us grace so to conduct ourselves here, that we may also become Members of thy *Celestial Lodge*. These blessings we ask for the sake of *Jesus Christ*, our Redeemer.  
—AMEN. *So mote it be !*

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*PRAYER at raising a Brother to the SUBLIME  
Degree of a Master Mason.*

O LORD GOD ! Thou knowest our down sitting and our uprising, and understandest our thoughts long before ; protect us we beseech thee from the evil intention of our enemies, and support us under the trials and afflictions, which we are destined to endure, while travelling through this vale of misery. Man, that is born of a woman is of few days, and those are full of trouble. He cometh forth as the flower of the field, and is cut down ; he fleeth as a shadow and continueth not. His days are determined, the number of his months are with thee, thou hast appointed his bounds which he cannot pass. There is hope of a tree if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But Man dieth and withereth away, he giveth up the ghost, and where is he ? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not up again, until the heavens shall be no more. Yet, O Lord, most merciful, have compassion on the children of thy creation, administer them comfort



in time of trouble, and save them with an everlasting salvation. AMEN. *So mote it be!*

## RULES

*Recommended to the serious attention of every*

CHRISTIAN FREE-MASON.

I. Worship and adore the Most High, by whose order every thing that exists had its origin, by whose unremitting operations every thing is preserved.

Bow thy knees before the *Incarnate Word*, and praise Providence that caused thee to be born in the bosom of Christianity.

Confess this divine religion every where, and let none of its duties go unfulfilled.

Let every one of thy actions be distinguished by enlightened piety, without bigotry or fanaticism.

II. Remember always that man is the masterpiece of the creation, because God himself animated him with his breath.

Be sensible of the immortality of thy soul, and separate from this heavenly unperishable being, all that is foreign to it.

III. God suffers man to partake of the unlimited happiness which he found from eternity in himself. Strive to resemble this divine original by making all mankind as happy as thou canst. Nothing good can be imagined that is not an object of thy activity.

IV. The first homage thou owest to the Deity—the second to the authority of civil society. Honor the father of the state; love thy country;

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be religiously scrupulous in the fulfilling of all the duties of a good citizen. Remember that they are become sacred by the voluntary Masonic Vow ; and that the violation of them, which in a profane man would be weakness, in thee would be hypocrisy and criminality.

V. Love affectionately all those, who as offsprings of the same progenitor, have like thee, the same form, the same wants and an immortal soul. The mother country of a Mason is the World : All that concerns mankind is contained within the circle of his *compass*. Honor the order of Free-Masons, which has extended itself as far as enlightened reason, and come to our temples to do homage to the sacred rites of humanity.

VI. Scrutinize thy heart to discover its most secret dispositions.

Thy soul is the rough *ashlar* which thou must polish. Offer up to the Deity regular inclinations and restrained passions.

Let thy course of life be without blemish and chaste ; thy soul penetrated with love of truth, candid and modest.

VII. Every Free-Mason, without any consideration to what sect of religion he belongs, where he is born, or what rank he holds, is thy brother, and has a claim upon thy assistance. Honor in human society the adopted gradations of rank ; in our assemblies we acknowledge only the preference of virtue to vice.

VIII. Study the meaning of our emblems ; under their veil important, satisfactory truths are concealed.

Let effectual and universal benevolence be the

*plumb* rule of thy actions. Remain not insensible to the cries of the miserable.

Beware of the dismal consequences of pride ; it was pride that first caused the degradation of man.

IX. Be not ashamed before the world of an honest man whom thou hast acknowledged as a brother. Haste to his assistance ; offer thy hand to lift up the fallen ; and let not the sun set before thou art reconciled with thy brother, if thou hast had any difference with him.

X. Detest avarice and ostentation. Do not look for the reward of virtue in the plaudits of the multitude, but in the innermost recesses of thine own heart ; and if thou canst not make as many happy as thou wishest, reflect on the sacred tie of benevolence that unites us, and exert thyself to the utmost at our fruitful labours. It is only by *unanimity* that our labours can prosper.

XI. Be affable and serviceable ; kindle virtue in every heart. Rejoice at thy neighbour's prosperity and never embitter it with envy. Forgive thy enemy, and if thou wouldst revenge thyself on him, do it by benevolence. Fulfil, by that means, one of the most exalted commands of religion, and pursue the career of thy original dignity.

XII. Be faithful in fulfilling all that thou hast engaged in as a Free-Mason.

Revere and obey thy superiors, for they speak in the name of the law.

Keep *always* in sight the mysteries of our order ; shouldst thou ever attempt to reveal them thou wouldst find the torturer in thine own heart, and become the horror of all thy brethren.

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## THE FUNERAL SERVICE.

The brethren being assembled at the Lodge-room, (or some other convenient place,) the presiding Master opens the Lodge, in the third degree, with the usual forms, and having stated the purpose of the meeting, the service begins :—

Master—"What man is he that liveth and shall not see death? shall he deliver his soul from the hand of the Grave?"

Response—"Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them."

Master—"When he dieth he shall carry nothing away; his glory shall not descend after him."

Response—"Naked he came into the world, and naked he must return."

Master—"The Lord gave and the Lord hath taken away; blessed be the name of the Lord!"

The grand honors are then given, and certain forms used, which cannot be here explained.

The Master then, taking the sacred roll in his hand, says, "Let us die the death of the righteous, and let our latter end be like his."

The brethren answer, "God is our God for ever and ever, he will be our guide even unto death."

The Master then records the name and age of the deceased upon the roll, and says,

"Almighty Father! into thy hands we commend the soul of our loving brother."

The brethren answer three times (giving the grand honors each time,) "The will of God is accomplished! so be it."

The Master then deposits the roll in the archives, and repeats the following prayer :

Most glorious God ! author of all good and giver of all mercy ! pour down thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection ! May the present instance of mortality remind us of our approaching fate, and draw our attention towards thee, the only refuge in time of need ! that when the awful moment shall arrive, that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death ; and, after our departure hence in peace and in thy favor, we may be received into thine everlasting kingdom to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life. Amen."

A procession is then formed, which moves to the house of the deceased, and from thence to the place of interment. The different Lodges rank according to seniority, excepting that the Lodge of which the deceased was a member walks nearest the corpse. Each Lodge forms one division, and the following order is observed.

*Order of Procession at a Funeral.*

Tyler, with a drawn Sword ;  
 Stewards, with white Rods ;  
 Musicians (*if they are Masons, if not, they follow the Tyler.*)  
 Master Masons ;  
 Senior and Junior Deacons ;  
 Secretary and Treasurer ;  
 Senior and Junior Wardens ;  
 Past Masters ;

The Holy Bible on a Cushion, covered with  
Black Cloth, carried by the oldest  
Member of the Lodge.

The Master.  
Clergy.

The  
with the Insignia  
and two  
Pall Bearers.



Body  
placed thereon,  
Swords crossed.  
Pall Bearers.

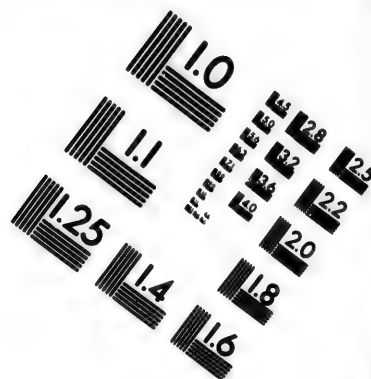
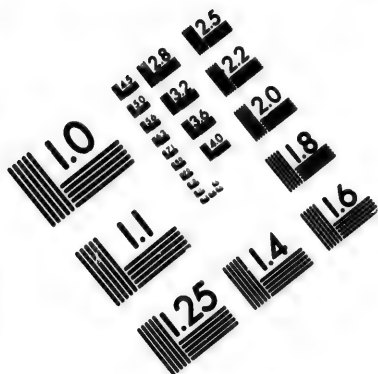
The Brethren are not to desert their ranks or change places, but keep in their different departments. When the procession arrives at the Church-Yard, the members of the Lodge form a circle round the grave, and the mourners at the foot, the service is resumed and the following exhortation given :

" Here we view a striking instance of the uncertainty of life and the vanity of all human pursuits ; the last offices paid to the dead are only useful as lectures to the living ; from them we are to derive instruction, and consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

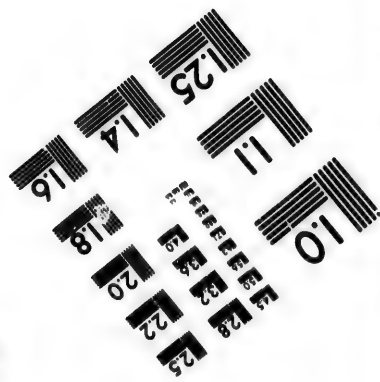
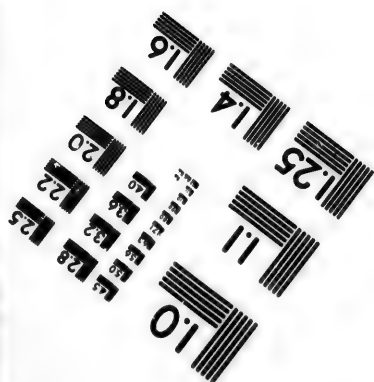
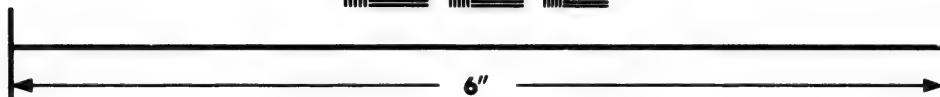
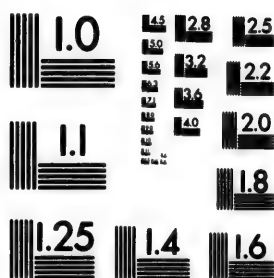
" Notwithstanding the various mementos of mortality with which we daily meet, although death has established his empire over all the works of nature, yet, through some unaccountable infatuation, we forget that we are born to die. We go on from one design to another, add







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hope to hope and lay out plans for the employment of many years, till we are suddenly alarmed with the approach of death when we least expect him ; and at an hour which we probably conclude to be the meridian of our existence.

“ What are all the externals of majesty, the pride of wealth or charms of beauty, when nature has paid her just debt ? Fix your eyes on the last scene, and view life stript of her ornaments and exposed in her natural meanness ; you will then be convinced of the futility of those empty delusions. In the grave all fallacies are detected, all ranks are levelled and all distinctions done away. While we drop the sympathetic tear over the grave of our deceased friend, let charity incline us to throw a veil over his foibles, whatever they may have been, and not withhold from his memory, the praise that his virtues may have claimed. Suffer the apologies of human nature to plead in his behalf. Perfection on earth has never been attained ; the wisest as well as the best of men have erred. Let the present example excite our most serious thoughts and strengthen our resolutions of amendment. As life is uncertain and all earthly pursuits are vain, let us no longer postpone the important concern of preparing for eternity ; but embrace the happy moment, while time and opportunity offer, to provide against the great change when all the pleasures of this world shall cease to delight, and the reflections of a virtuous life yield the only comfort and consolation. Thus our expectations will not be frustrated, nor we hurried unprepared into the presence of an all-wise and powerful Judge, to

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whom the secrets of all hearts are open and from whom nothing can be hid.

"Let us, while in this state of existence, support with propriety the character of our profession, advert to the nature of our solemnities, and pursue with assiduity the sacred tenets of our order;—Then, with becoming reverence, let us supplicate the divine grace to insure the favor of that eternal being, whose goodness and power knows no bound, that when the awful moment arrives, be it sooner or later, we may be enabled to prosecute our journey, without dread or apprehension, to that far distant country "from whence no traveller returns."

The following invocations are then made by the Master, "May we be true and faithful and may we live and die in love."

Answer—"So mote it be."

Master—"May we profess what is good and always act agreeably to our profession."

Answer—"So mote it be."

Master—"May the Lord bless us and prosper us; and may all our good intentions be crowned with success."

Answer—"So mote it be."

Master—"Glory be to God on high! on earth peace, good will towards men!"

Answer—"So mote it be, now, from henceforth, and for evermore."

The Brethren then move in procession round the place of interment, and severally drop a sprig of evergreen into the grave, accompanied with the usual honors. The master then concludes the ceremony at the grave in the following words:

" From time immemorial, it has been the custom among the Fraternity of Free and accepted Masons, at the request of a Brother, to accompany his corpse to the place of interment, and there to deposit his remains, with the usual formalities.

" In conformity to this usage, and at the special request of our deceased Brother, whose memory we revere, and whose loss we now deplore, we have assembled in the character of Masons, to resign his body to the earth from whence it came, and to offer up to his memory, before the world, the last tribute of our affection; thereby demonstrating the sincerity of our past esteem, and our steady attachment to the principles of the order.

" The great Creator having been pleased, out of his mercy, to remove our Brother from the cares and troubles of a transitory existence, to a state of eternal duration, and thereby to weaken the chain by which we are united, man to man; may we, who survive him, anticipate our approaching fate and be more strongly cemented in the ties of union and friendship; that during the short space allotted to our present existence, we may wisely and usefully employ our time; and in the reciprocal intercourse of kind and friendly acts, mutually promote the welfare and happiness of each other.

" Unto the grave we resign, the body of our deceased friend, there to remain until the general resurrection; in favourable expectation that his immortal soul, may then partake of joys, which have been prepared for the righteous from the beginning of the world. And may Almighty God, of his infinite goodness, at the

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tribunal of unbiassed justice, extend his mercy towards him and all of us, and crown our hope with everlasting bliss in the expanded realms of a boundless eternity! This we beg for the honor of his name; to whom be glory now and for ever.—Amen."

Thus the service ends, and the procession returns in form to the place whence it set out, where the necessary duties are complied with, and the business of Masonry is renewed. The insignia and ornaments of the deceased, if an officer of a Lodge, are returned to the Master with the usual ceremonies, after which the charges for regulating the conduct of the Brethren are rehearsed, and the Lodge is closed in the third degree.



*Memento Mori*

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IT being very essential, in order to preserve due decorum, when the Craft are at refreshment, and on other occasions, that no songs, but such as are truly Masonic, or such as are moral and chaste, should be used, the compilers of this little work have inserted a few that are strictly so, which they beg to recommend to their Brethren.

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### TO MASONRY.

*And brethren*  
 THOU fairest Type of Excellence divine,  
 Whose social links the race of man combine,  
 Whose awful Mandates cowerd vice controul,  
 And breathe thro' Nature one enlighten'd soul ;  
 From thy mild sway benignant virtues rise,  
 Pour on the heart and emulate the skies ;  
 From thy sage voice sublime Instruction springs,  
 While Knowledge waves her many-colour'd wings,  
 And Star-ey'd Truth, and Conscience, holy rest,  
 Enthroned true feeling on the glowing breast.  
 Then deign the labour of thy sons to guide,  
 O'er each full line, in nervous sense preside,  
 Adorn each verse, each manly thought inflame,  
 And what we gain from Genius, give to Fame.

---

### SONNET TO MASONRY.

HAIL Mystic Science ! seraph Maid,  
 Imperial beam of Light,  
 In robes of sacred truth array'd ;  
 Morality's delight.

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Oh ! give me Wisdom to design,  
 And Strength to execute ;  
 In native Beauty e'er be mine,  
 Benevolence, thy fruit.  
 Unsullied Pearl ! of precious worth,  
 Most grateful to my soul ;  
 The social virtues owe their birth,  
 To thy unmatch'd controul.  
 Celestial spark, inspir'd by thee,  
 We pierce yon Starry Arch, on Wings of Piety.

---

### FAITH.

BY Faith what Miracles in distant times were done,  
 The Leper cleans'd—to Sight restor'd the blind ;  
 By that the Widow sav'd her darling Son,  
 And Death his fruitless dart, to Faith resigned.

---

### HOPE.

O fairest, sweetest harbinger of joy,  
 Whose aid supreme, with gratitude we own ;  
 Cheer'd with thy smiles, we human ills defy,  
 And drive Despair, in shackles from thy throne.

When conscious sin, the dying wretch reproves,  
 Whilst from his quiv'ring lip the doubtful pray'r is  
 He asks for hope, she comes, his fear removes, [sent ;  
 His mind enlightens, and he dies content.

---

### CHARITY.

FAIR charity next, Masonic Patroness !  
 Merits that praise, which only hearts can give ;  
 No words can her unrivall'd worth express,  
 Her glowing virtues in the soul must live.

The wretched Widow ; plung'd in streaming woes,  
 Bereft of Husband, competence, and friends,  
 Finds no allay, no balmy quiet knows,  
 'Till Heav'n-born Charity ev'ry comfort sends.

The helpless Orphan, wand'ring quite forlorn,  
 Sends forth his little soul in piteous moan ;  
 In lisping murmurs, rues he e'er was born,  
 And thinks in infant griefs he stands alone.

Thus plaintive wailing he relief despairs,  
 No tender parent to assuage his Pain ;  
 No friend but Charity, she dispels his Cares,  
 Father and Mother both in her remain.

---

### ODE.

BLEST is the Man, whose soft'ning heart,  
 Feels all another's pain ;  
 To whom the supplicating eye,  
 Was never rais'd in vain.

Whose breast expands with gen'rous warmth,  
 A Stranger's woes to feel ;  
 And bleeds in pity o'er the wound,  
 He wants the pow'r to heal.

He spreads his kind supporting arms,  
 To every child of grief,  
 His secret bounty largely flows,  
 And bring's unask'd relief.

To gentle Offices of Love,  
 His feet are never slow,  
 He views thro' mercy's melting eye,  
 A Brother in a foe.

To him protection shall be shown,  
 And mercy from above,

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Descend on those who thus fulfil,  
The perfect Law of Love.

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Tune.—“ *Pleyel's German Hymn.*”

SWEET'S the strain, when meek ey'd Peace,  
Gently sweeps th' harmonious wires;  
Horrid war's hoarse clarions cease,  
Sweet's the strain which peace inspires;  
Sweet the soothing notes combine,  
When Mercy spares the prostrate foe;  
Forgiveness calls for lays divine,  
Sweet the strains from mercy flow:  
Sweet Compassion's plaintive sound,  
Lenient soothes afflictions pain;  
Sympathetic feels the wound;  
Sweetly swells the soft'ning strain.  
But sweeter far the strains improve,  
When Charity to action springs,  
Uniting Mercy, Peace, and Love.  
The bliss that takes—the bliss that brings,  
O Charity, celestial guest,  
Descend and stamp thy mild decree,  
Attune the voice—expand the breast,  
For sweet's the strain inspir'd by thee.

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---

### AN ANTHEM.

OH, Masonry! our hearts inspire,  
And warm us with thy sacred fire,  
Make us obedient to thy laws,  
And zealous to support thy cause,  
For thou and Virtue are the same,  
And only differ in the name.

Pluck narrow notions from the mind,  
And plant the love of human kind;

Teach us to feel a Brother's woe,  
And feeling, comfort to bestow,  
Let none, unheeded draw the sigh,  
No grief unnotic'd, pass us by.

Let swelling Pride a s'ranger be,  
Our friend—compos'd Humility ;  
Our hands let steady Justice guide,  
And Temp'rance at our boards preside ;  
Let Secrecy our steps attend,  
And injur'd worth our tongues defend.

Drive Meanness from us, fly Deceit,  
And Calumny, and rigid Hate ;  
Oh, may our highest pleasures be,  
To add to man's felicity :  
And may we, as thy vot'ries true,  
Thy paths, oh Masonry pursue.

---

### AN ODE.

WITH grateful hearts your voices raise,  
To sound the great Creator's praise ;  
Who by his word dispell'd the night,  
And form'd the radiant beams of light ;  
Who fram'd the heav'ns, the earth—the skies,  
And bid the wond'rous fabric rise ;  
Who view'd his work, and found it just,  
And then created man from dust.

Happy in Eden was he laid,  
Nor did he go astray,  
'Till by the Serpent, Eve betray'd,  
First fell, and led the way.

But falling from this happy plain,  
Subject to various wants and pain,  
Labour and art must now provide,  
What Eden freely once supply'd :

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Some learn'd to till th' unwilling ground,  
 Some bid the well strung harp to sound;  
 Each diff'rent arts pursu'd and taught,  
 'Till to perfection each was brought.

Masons pursue the truth divine,  
 We cannot go astray,  
 Since three great lights conjointly shine,  
 To point us out the way.

Sion appears, rejoice, rejoice;  
 Exult, and hear, obey the voice  
 Of Mercy and enlight'ning grace,  
 Recalling us to Eden's place;  
 With Faith believe, and Hope pursue,  
 And mercy still for mercy shew;  
 Proclaim aloud with grateful theme,  
 The great Redeemer's blessed name.

The Eastern star now shews us light,  
 Let us not go astray;  
 Let Faith, Hope, Charity, unite,  
 To cheer the gladsome way.

---

*A Christian Masonic Hymn, on the Nativity of our  
 Blessed Saviour.*

---

By the Reverend Brother Doty of Three-Rivers, Lower-Canada.

---

*Gloria in Excelsis Deo.*

WHEN wild confusion reign'd,  
 With dark chaotic sway,  
 Ere yet this world its form attain'd,  
 Or light proclaim'd the day;

Th' unutterable Word,  
 The Wisdom all divine,  
 Was, very God, with God, ador'd,  
 And form'd the grand Design.

He spake, and it was done ;  
 Strength, Order, Beauty came ;  
 " Let there be light"—the glorious Sun,  
 And heav'nly Planets flame :  
 He spake, the Earth, and Air,  
 And wat'ry deep were fill'd ;  
 Trees, Plants, and Animals appear,  
 And joy and plenty yield.

The Morning stars abroad,  
 Send forth a song divine ;  
 With shouts of joy the sons of God,  
 The brilliant chorus join.  
 Again th' Almighty Word,  
 Said " Let us Man create"—  
 And Man, (the whole Creation's Lord,)  
 Rose in majestic State.

How noble was his mien !  
 His soul how bright and pure !  
 But ah ! he fell—condemn'd for sin,  
 Eternal death t'endure :  
 The Building, late so fair,  
 In utter ruin lay ;  
 The particle of heav'nly air  
 Was soon to flit away.

O'erwhelm'd with guilt he stood,  
 Expecting quick his doom ;  
 Not ev'n the brightest seraph could  
 To his deliv'rance come :  
 But Truth and Mercy join'd  
 The sinful soul to save,  
 And Love, Benevolence Divine,  
 This cheering promise gave :

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Come, raise thy drooping head,  
 Believe and thou shalt live;  
 My Son for thee his blood shall shed,  
 For thee his life shall give :  
 In future time he'll come,  
 Such is my sov'reign grace,  
 Born of a holy Virgin's womb,  
 To save the human race,

O wond'rous grace and love,  
 This day it is fulfill'd ;  
 The word, descending from above,  
 Becomes a spotless Child :  
 A herald Angel bears  
 The joyful tidings down ;  
 Bids us to calm our guilty fears,  
 And Christ the Saviour own.

Hark ! Seraphs from the sky  
 Pour the ecstatic strain ;  
 " All glory be to God on high,  
 " And peace, good will to man."  
 Let us the joy partake,  
 And chant th' angelic Hymn,  
 'Twas great the universe to make,  
 'Twas greater to redeem.

---

WHEN the Grand Master and great Lord of all,  
 Call'd up from chaos this terrestrial Ball ;  
 He gave the Word, and swift o'er eldest night  
 Beam'd the first dawning of celestial light.  
 Confusion heard his voice and murmuring fled,  
 Whilst Order rul'd, and triumph'd in its stead ;  
 Discordant atoms rang'd from Pole to Pole,  
 Forgot to jar, and peace possess'd the whole.  
 The fiercest foes in mutual concord strove,  
 And all (at once) was harmony and love.

By this example taught, Free-Masons join,  
 And full in sight pursue the Heavenly Sign ;



With Love's firm bands connected, hand in hand,  
 On Friendship's solid base secure we stand,  
 While Confidence and Trust, by turns imprest,  
 Beam Heavenly influence on each constant breast ;  
 No party feuds, no fierce intestine jars,  
 No senseless tumults, no pernicious wars,  
 Disturb our calm repose, where peace alone  
 In decent Order fills the friendly throne.

Can Wisdom's self a nobler method find  
 To charm the soul, and harmonize mankind,  
 Than jests like our's, who labour still to prove  
 Unblemish'd truth, firm faith and mutual love ?  
 May those, (unconscious of the heavenly ray)  
 Who smile, perhaps, at what these numbers say,  
 Confine the rash reproach, and warn'd, forbear,  
 To spurn our Laws, because some Brothers err ;  
 In nature's fairest products faults arise,  
 But shall we thence all Harmony despise ?  
 Or think creation's beauteous scheme undone,  
 Because some specks appear upon the Sun ?

---

### AN HYMN.

*Sit Lux ! et Lux fuit.*

---

" LET there be light ", th' Almighty spoke,  
 Refulgent streams from chaos broke,  
 T' illumine the rising earth ;  
 Well pleas'd the great Jehovah stood,  
 The power supreme pronounc'd it good,  
 Then gave the Planets birth ;  
 In choral numbers Masons join,  
 And bless and praise this light divine.

Parent of Life ! accept our praise,  
 And shed on us thy brightest rays,  
 That light which fills the mind ;

By choice selected, lo ! we stand,  
 By friendship join'd—a social band,  
 That love—that aid mankind;  
 In choral numbers, &c.

The widow's tear, the orphan's cry,  
 All wants our ready hands supply,  
 As far as power is given;  
 The naked clothe, the captive free,  
 These are thy works, sweet charity,  
 Reveal'd to us from Heaven;  
 In choral numbers, &c.

---

### AN ANTHEM.

GRANT us kind Heav'n what we request,  
 In Masonry let us be blest;  
 Direct us to that happy place,  
 Where friendship smiles in every face,  
 Where Freedom and sweet Innocence  
 Enlarge the mind, and cheer the sense,  
 Enlarge the mind, &c.

Where scepter'd Reason from her throne  
 Surveys the Lodge, and makes us one;  
 And Harmony's delightful sway,  
 For ever sheds ambrosial day;  
 Where we blest Eden's pleasure taste,  
 Whilst balmy joys are our repast,  
 Whilst balmy joys, &c.

Our Lodge the social virtues grace,  
 And wisdom's rules we fondly trace;  
 While nature opens to our view,  
 Points out the path we should pursue;  
 Let us subsist in lasting peace,  
 And may our happiness increase:  
 And may our, &c.

No prying eye can view us here,  
 No fool or knave disturb our cheer;  
 Our well form'd laws set mankind free,  
 And give relief to misery:  
 The poor oppress'd with woe and grief,  
 Gain from our bounteous hands relief.  
 Gain from our, &c.

---

## SONG.

By Brother THOMAS BENNETT, P. G. S. of the Grand Lodge of  
 Nova-Scotia.

---

To the tune of "*Jessy the Flower of Dumblain.*"

1.

DEAR Brethren, let's follow the dictates of reason,  
 Adorn'd with the virtues deriv'd from above;  
 Whilst mirth and good fellowship jointly we season,  
 And cultivate friendship and brotherly love.  
 How sweet 'tis to soften the cares of a brother,  
 And share his distress, our attachment to prove;  
 How sweet too, and pleasing to vie with each other  
 To cultivate friendship and brotherly love.  
*Cho:* To cultivate, &c.

2.

The pleasures of life to enjoy is our duty  
 So long as they harmless and innocent prove,  
 And sure it tends greatly to heighten their beauty  
 When blended with friendship and brotherly love.  
 Then let us, my Brethren, whilst this is our station,  
 Prepare to enjoy sublime pleasures above  
 By relieving the needy, and by emulation  
 To cultivate friendship and brotherly love.  
*Cho:* To cultivate, &c.

## SONG.

Tune—"Life let us cherish."

TASTE life's glad moments,  
While the wasting taper glows;  
Pluck, ere it withers,  
The quickly fading rose.

Man blindly follows grief and care,  
He seeks for thorns, and finds his share,  
Whilst violets to the passing air,  
Unheeded shed their blossoms.—

*Cho : Taste life's, &c.*

When tim'rous Nature veils her form,  
And rolling thunder spreads alarm,  
Then, ah ! how sweet, when lull'd the storm,  
The Sun smiles forth at even.—

*Cho : Taste life's, &c.*

When Spleen and Envy anxious flies,  
And meek Content in humble guise,  
Improves the shrub ;—a tree shall rise,  
Which golden fruits will yield him.—

*Cho : Taste life's, &c.*

Who fosters FAITH in upright breast,  
Shews CHARITY to the distress'd ;  
There lovely HOPE will build her nest  
And flutter round his bosom.—

*Cho : Taste life's, &c.*

And when life's path grows dark and strait,  
And pressing ills on ills await,  
Then FRIENDSHIP, (sorrow to abate)  
The helping hand will offer.—

*Cho : Taste life's, &c.*

She dries his tears, she strews his way,  
E'en to the grave with flow'rets gay ;  
Turns night to morn, and morn to day,  
And pleasure still increases.—

*Cho : Taste life's, &c.*

Of Life she is the fairest band,  
Joins BROTHERS truly *Hand in Hand*,  
Thus onward to a better land  
We'll journey light and cheerly.—

*Cho : Taste life's, &c.*

---

---

## SONG.

YE Brethren of the ancient Craft ;  
Ye fav'rite Sons of fame,  
Let bumpers cheerfully be quaff'd,  
To each good Mason's name :  
Happy, long happy, may he be ;  
Who loves and honors Masonry.

Ye British fair, for beauty fam'd  
Your slaves we wish to be ;  
Let none for charms like your's be nam'd  
That loves not Masonry.  
This maxim has been prov'd full well,  
That Masons never kiss and tell.

Free-Masons no offences give,  
Let Fame your worth declare ;  
Within your compass wisely live,  
And act upon the square :  
May peace and friendship e'er abound,  
And ev'ry Mason's health go round.

## SONG.

Tune—"Rule Britannia."

WHEN earth's foundation first was laid  
 By the Almighty Artist's hand,  
 'Twas then our perfect laws were made  
 Establish'd by his strict command.

Cho: { Hail! mysterious hail! glorious Masonry,  
 { That makes us ever great and free.

In vain mankind for shelter sought,  
 From place to place in vain did roam,  
 Until by heaven, by heaven they were taught  
 To plan, to build, to adorn a home.

Cho: Hail! mysterious, &c.

Illustrious hence, arose our art,  
 And now its beauteous piles appear;  
 Which shall to endless time impart,  
 How favour'd and how free we are.

Cho: Hail! mysterious, &c.

Nor we less firm'd for ev'ry tie,  
 Whereby the human thought is bound;  
 Love, Truth, and boundless Charity,  
 Join all our hearts and hands around.

Cho: Hail! mysterious, &c.

Our deeds approv'd by virtue's test,  
 And to our precepts ever true,  
 The world admiring shall request  
 To learn, and all our paths pursue.

Cho: Hail! mysterious, &c.

## SONG.

LET Masons be merry each night when they meet,  
 And always each other most lovingly greet;  
 Let Envy and Discord be sunk in the deep,  
 By such as are able great secrets to keep.

Let all the world gaze on our art with surprise,  
They're all in the dark 'till we open their eyes.

Whoever is known to act on the square,  
And likewise well skill'd in our secrets rare,  
Are always respected whether wealthy or poor,  
And ne'er yet was careless of things that are pure;  
Their actions are bright and their lives spent in love,  
At length will be happy in the Grand Lodge above.

We are Brothers to Princes, and fellows to Kings,  
Our Fame thro' the world continually rings;  
As we lovingly meet, so we lovingly part,  
No Mason did ever bear malice at heart;  
The fool that's conceited we'll never despise,  
Let him come to the Lodge, and we'll make him more wise.

The *Sanctum Sanctorum* by Masons was fram'd,  
And all the fine works that the temple contain'd  
By Hiram's contrivance, the pride of my song,  
The noise of a tool was not heard among,  
And the number of Masons that round it did move,  
By him were directed, and inspir'd from above.

### SONG.

By Brother T. S. Webb.

Tune—"Faint and wearily, &c."

WHEN the Junior Warden calls us from our labours,  
When the sun is at meridian height,  
Let us merrily unite most cheerily,  
With social harmony new joys invite.  
One and all, at his call,  
To the feast repairing,  
All around, joys resound,  
Each the pleasure sharing.

*Chorus.* When the Junior Warden, &c.



Mirth and jollity, without frivolity,  
Pervade our meetings at the festive board;  
Justice, temperance, and prudence govern us,  
There's nought but harmony among us heard.

One and all, at the call,  
To the feast repairing;  
All around, joys resound,  
Each the pleasure sharing.

*Chorus.* Mirth and jollity, &c.

Thus we ever may enjoy the pleasant moments,  
Given unto us from the Master's Chair,  
Till the sun an hour has past meridian,  
And then each Brother to his work repair.

One and all, hear the call,  
From the feast repairing,  
All around, gavels sound,  
Each the labour sharing.

*Chorus.* Thus we ever may enjoy, &c.

## MARK MASTER'S SONG.

Tune—"God save the King."

MARK Masters all appear,  
Before the Chief O'erseer  
In concert move:  
Let him your work inspect  
For the Chief Architect,  
If there is no defect,  
He will approve.

Those who have pass'd the square,  
—For your rewards prepare,  
Join Heart and Hand;  
Each with his Mark in view,  
March with the just and true,  
Wages to you are due,  
At your command.

Hiram the widow's son  
Sent unto Solomon.

Our great key-stone;  
On it appears the name,  
Which raises high the fame,  
Of all to whom the same,  
Truly is known.

Now to the westward move,  
Where, full of strength and love

Hiram doth stand;  
But if Impostors are  
Mix'd with the worthy there,  
Caution them to beware  
Of the right hand.

Now to the praise of those  
Who triumph'd o'er the foes  
Of Mason's Art;

To the praise-worthy three  
Who founded this degree,  
May all their virtues be  
Deep in our hearts.

### SONG.

THUS happily met, united and free,  
A foretaste of Heaven we prove;  
Then join heart and hand, and firmly agree,  
To cultivate Brotherly Love.

With Corn, Wine and Oil, our table replete,  
The Altar of friendship divine;  
Each virtue and grace the circle complete,  
With aid of the musical nine.

Thus blest and thus blessing, employment supreme,  
May Masonry daily increase;  
It's grand scheme of morals, our fav'rite theme,  
The source of Contentment and Peace.

SONG.

Tune—"Attic Fire."

Arise, and blow thy Trumpet, Fame,  
Free-Masonry aloud proclaim  
To realms and worlds unknown :  
Tell them 'twas this great David's Son,  
The wise, the matchless Solomon,  
Priz'd far above his throne.

The solemn temple's cloud capt Tow'rs  
And stately Domes are works of our's,  
By us those Piles were rais'd :  
Then bid mankind with songs advance,  
And thro' th' ethereal vast expanse  
Let Masonry be prais'd.

We help the poor in time of need,  
The naked clothe, the hungry feed,  
'Tis our foundation Stone ;  
We build upon the noblest plan  
While Friendship rivets man to man  
And makes us all as one.

Thy Trumpet, Fame, yet louder blow,  
And let the distant regions know,  
Free-Masonry is this ;  
Almighty wisdom gave it birth,  
While Heaven fix'd it here on earth,  
A type of future bliss.

SONG.

Tune—"A Rose Tree in full bearing."

YE free born sons of Canada,  
Attend while I the truth impart,  
And shew that you are in exile  
'Till science guide you by our art ;

Uncultivated paths you tread,  
Unlevell'd, barren, blindfold be,  
'Till by a myst'ry you are led  
Into the light of Masonry.

From chaos this round globe was form'd,  
A Pedestal for us to be,  
A mighty Column it adorn'd  
In just proportion rais'd were we;  
When our grand Architect above,  
An Arch soon rais'd by his decree,  
And plac'd the Sun, the Arch Key-Stone,  
The whole was form'd by Masonry.

It pleas'd our Sov'reign Master then,  
This glorious fabric to erect;  
Upon the square, let us as men  
Never the noble work neglect;  
But still in Friendship's bonds unite,  
Unbounded as infinity,  
'Tis a sure corner-stone fix'd right  
And worthy of Free Masonry.

In ancient times, before the flood,  
And since, in friendship we've adher'd,  
From Pole to Pole have firmly stood,  
And by all nations been rever'd;  
When rolling years shall cease to move  
We from oblivion rais'd shall be;  
Then since we're met in peace and love,  
Let's sing, All hail Free Masonry!

---

*The entered Apprentice's Song.*

COME let us prepare,  
We Brothers that are,  
Assembled on merry occasion;  
Let's drink, laugh, and sing,  
Our wine has a spring,  
Here's a health to an accepted Mason.

The world is in pain,  
Our secrets to gain ;  
And still let them wonder and gaze on ;  
'Till they're brought to the Light,  
They'll ne'er know the right  
Word or Sign of an accepted Mason.

'Tis this, and 'tis that,  
They cannot tell what ;  
Why so many great men of the nation,  
Should Aprons put on,  
To make themselves one,  
With a free and an accepted Mason.

Great Kings, Dukes and Lords  
Have laid by their swords,  
Our mys'try to put a good grace on ;  
And thought themselves fam'd,  
To hear themselves nam'd  
With a free and an accepted Mason.

Antiquity's pride,  
We have on our side ;  
Which maketh men just in their station,  
There's nought but what's good,  
To be understood,  
By a free and an accepted Mason.

We're true and sincere,  
And just to the Fair,  
They'll trust us on any occasion ;  
No mortal can more  
The Ladies adore,  
Than a free and an accepted Mason.

Then join hand in hand,  
By each Brother firm stand,  
Let's be merry and put a bright face on ;  
What mortal can boast  
So noble a toast ;  
As a free and an accepted Mason ?

## SONG.

Tune—"God save the King."

HAIL Masonry divine!  
 Glory of ages shine,  
 Long may'st thou reign:  
 Where'er thy Lodges stand,  
 May they have great command,  
 And always grace the land,  
 Thou Art Divine!

Great fabrics still arise,  
 And grace the azure skies;  
 Great are thy schemes;  
 Thy noble orders are  
 Matchless beyond compare,  
 No art with thee can share,  
 Thou Art divine!

Hiram, the Architect  
 Did all the craft direct  
 How they should build;  
 Sol'mon greet Is'el's King  
 Did mighty blessings bring,  
 And left us room to sing,  
 Hail, royal Art!

} Chorus  
 three times.

## SONG.

WHEN a Lodge of Free-Masons are cloth'd in their  
 In order to make a new Brother, [aprons  
 With firm hearts and clean hands, they repair to their  
 And justly support one another. [stands,

Trusty Brother take care, of eve-droppers beware,  
 'Tis a just and a solemn occasion;  
 Give the word and the blow, that workmen may know,  
 You are going to make a Free-Mason.

The Master stands due, and his Officers too,  
While Craftsmen are plying their station ;  
The Deacon doth stand right for the command  
Of a Free and an Accepted Mason.

Now traverse your ground, as in duty you're bound,  
And revere the most sacred oration,  
That leads to the way, and proves the first ray  
Of the light of an Accepted Mason.

Here's tokens and signs, with problems and lines,  
And room too for deep speculation ;  
Here Virtue and Truth, are taught to the youth,  
When first he is bound to a Mason.

Hieroglyphics bright, and light reverts light,  
On the rules and tools of vocation ;  
We work and we sing, the Craft and the King,  
'Tis both duty and choice in a Mason.

What's said or is done is here truly laid down,  
In form of our high Installation ;  
Yet I challenge all men to know what I mean,  
Unless he's an accepted Mason.

The Ladies claim right, to come into our light,  
Since the apron they say is their bearing ;  
Can they subject their will, and keep their tongues still,  
And let talking be chang'd into hearing ?

This difficult task, is the least we can ask,  
To secure us on sundry occasions ;  
When with this they'll comply, our utmost we'll try,  
To raise Lodges for Lady Free-Masons.

'Till this can be done, must each brother be mum  
Tho' the fair one should wheedle and tease on,  
Be just, true and kind, but still bear in mind,  
At all times, that you are a Free-Mason.—



## SONG.

Tune—"Hearts of Oak."

NO sect in the world, can with Masons compare,  
 So ancient, so noble, the badge that they wear,  
 That all other orders, however esteem'd,  
 Inferior to Masonry justly are deem'd.

(Chorus.)

We always are free,  
 And forever agree;  
 Supporting each other,  
 Brother helps Brother,

No mortals on earth, are so friendly as we.

When first attic fire mortal's glory became,  
 Tho' small was the spark, it soon grew to a flame;  
 As Phœbus celestial transcendently bright,  
 It spreads o'er the world a fresh torrent of light.

We always, &c.

The greatest of monarchs, the wisest of men,  
 Free-Masonry honor'd again and again;  
 And nobles have quitted all other delights,  
 With joy to preside o'er our mystical rites.

We always, &c.

Tho' some may pretend we've no secrets to know,  
 Such idle opinions their ignorance shew;  
 While others, with rapture, cry out "They're reveal'd"  
 In Free-Masons' bosoms they still are conceal'd,

And always will be,  
 We will ever agree,  
 Supporting each other  
 Brother helps Brother,

No mortals on earth are so friendly as we.

## SONG.

YE thrice happy few, whose hearts have been true,  
 In concord and unity found;  
 Let's sing and rejoice, and unite ev'ry voice

To send the gay chorus around,  
 To send the gay chorus around.  
 For like pillars we stand,  
 An immoveable band,  
 Cemented by pow'rs from above;  
 Then freely let's pass, the generous glass,  
 To Masonry, Friendship and Love,  
 To Masonry, Friendship and Love.

The Grand Architect, whose word did direct,  
 Eternity, measure, and space,  
 First laid the fair plan on which we began  
 To pity the whole human race,  
 To pity the whole human race.  
*Chorus.* For like pillars, &c.

Whose firmness of heart, fair treasure of Arts  
 To the eyes of the vulgar unknown,  
 Whose lustre can beam new dignity and fame,  
 On the Pulpit, the Bar, or the Throne,  
 On the Pulpit, the Bar, or the Throne.  
*Chorus.* For like pillars, &c.

Indissoluble bands, our hearts and our hands,  
 In social benevolence bind,  
 For true to his cause by immutable laws,  
 A Mason's a friend to mankind.  
 A Mason's a friend to mankind.  
*Chorus.* For like pillars, &c.

Let joy flow around, and peace-olive abound,  
 Preside at our mystical rites,  
 Whose candour maintains our auspicious domains,  
 And freedom with order unites,  
 And freedom with order unites.  
*Chorus.* For like pillars, &c.

Then let's all unite, sincere and upright,  
 On the level of Virtue to stand;

H

No mortals can be, more happy than we,  
 With a Brother and friend in each hand,  
 With a Brother and friend in each hand.  
*Chorus.* For like pillars, &c.

---

SONG.

THO' my voice can't enchant like the syrens of old  
 I'll venture your ears to assail,  
 The attempt do not deem too intruding or bold,  
 Good humour 'tis meant to exhale.  
 Of the compact which binds proud ambition and pow'r  
 My poor simple lays never dream ;  
 But that which for ages true friendship has wore,  
 Free-Masonry's compact, my theme.

Then join my song BROTHERS ! the sentiment pass,  
 No harm's in an honest endeavour,  
 Fill higher—Affection presides o'er the glass  
 “ May FREE-MASONRY flourish for ever.”  
 (*Honors*)

Their pillars of rectitude ne'er will decay,  
 Honor's temple erected on high ;  
 And Architect Truth does a Building display  
 Of Virtue ; can't moulder or die.  
 I flattery scorn, it to falsehood gives birth ;  
 But rapture, the deed must impart,  
 Which bids soft humanity patronize worth,  
 And light makes the sad orphan's heart.  
 Then join, &c.  
 (*Honors*)

Let sensual drones to rich viands invite  
 Or tempt to gay Bacchus's board;  
 Compassion will certainly give more delight  
 Than all noisy mirth can afford :

To wipe from the eye the big tear of Distress !  
 Infant gratitude view fondly shewn !  
 To blessings bestow, sure the Donor must bless  
 Whose heart is Humanity's throne.  
 Then join, &c.  
 (*Honors*)

---

### THE FAREWELL.

By Brother Robert Burns.

Tune—" *Good night and joy be wi' you a'.*"

ADIEU ! a heart-warm fond adieu !  
 Dear brothers of the mystic tye !  
 Ye favour'd, ye enlighten'd few,  
 Companions of my social joy !  
 Tho' I to foreign lands must hie  
 Pursuing Fortune's slid'dry ba',  
 With melting heart and brimful eye,  
 I'll mind you still, tho' far awa'.

Oft have I met your social band,  
 And spent the cheerful festive night ;  
 Oft, honor'd with supreme command,  
 Presided o'er the *Sons of light* ;  
 And by that hieroglyphic bright  
 Which none but *Craftsmen* ever saw !  
 Strong mem'ry on my heart shall write,  
 Those happy scenes when far awa'.

May freedom, harmony, and Love  
 Unite you in the grand design  
 Beneath the omniscient eye above,  
 The glorious ARCHITECT divine !  
 That you may keep th' unerring line  
 Still rising by the Plummets Law ;  
 'Till order bright completely shine,  
 Shall be my pray'r when far awa'.

And you farewell ! whose merits claim,  
 Justly that highest badge to wear !  
 Heav'n bless your honor'd noble name,  
 To Masonry, and Scotia dear !  
 A last request, permit me here,  
 When yearly ye assemble a',  
 One round, I ask it with a tear,  
 To him, the Bard that's far awa'.

---

*An entered Apprentice's Song.*

ONCE I was blind and could not see,  
 And all was dark around ;  
 But Providence protected me,  
 And soon a friend I found ;  
 Through hidden paths my friend me led,  
 Such paths as babblers ne'er shall tread.  
 With a fa, la, la, la, la, la.

He took all stumbling-blocks away,  
 That I might walk secure,  
 And brought me, long ere break of day,  
 To Sol's bright temple door ;  
 At which we both admittance found,  
 By help of Magic, spell, and sound.  
 With a fa, la, &c.

The curber of my rash attempt  
 Did then my breast alarm,  
 And hinted I was not exempt,  
 Nor free from double harm ;  
 Which put a stop to rising pride,  
 And made me trust more to my guide.  
 With a fa, la, &c.

With sober pace I then was led,  
 And brought to Sols' bright throne ;  
 At which I was oblig'd to stop,  
 'Till I myself made known ;

WE  
 Mos

With hideous noise I round was brought,  
To obtain that which I had sought.  
With a fa, la, &c.

In humble posture and due form,  
I list'ned with good will;  
Instead of mighty noise and storm  
All ~~was~~ quite calm and still;  
Such charming sounds I then did hear,  
As quite expell'd all doubts and fear.  
With a fa, la, &c.

The guardian of this mystic charm,  
In shining jewels drest,  
Said, that I need to fear no harm,  
If faithful was my breast:  
For though to rogues he was severe  
No harm an honest man need fear.  
With a fa, la, &c.

Bright Wisdom from the awful Throne,  
Bid darkness to withdraw,  
No sooner said—but it was done,  
And then—great things I saw,  
But what they were—I now won't tell,  
They safely in my breast shall dwell.  
With a fa, la, &c.

Then round and round me he did tie,  
An ancient noble charm;  
Which future darkness will defy,  
And ward off Cowan's harm;  
With instruments in number three,  
To learn the Art of Geometry.  
With a fa, la, &c.

---

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## SONG.

WE Brethren Free-Mason's, let's mark the great name,  
Most ancient and loyal recorded by fame,

In unity met, let us merrily sing,  
 The life of a Mason's the life of a King.  
 No discord, no envy, amongst us shall be,  
 No confusion of tongues, but let's all agree,  
 Not like building of Babel, confound one another,  
 But fill up your glasses, and drink to each Brother.  
 A Tower they wanted to lead them to bliss,  
 I hope there's no Brother but know's what it is ;  
 Three principal steps in our ladder these be,  
 A Mystery to all, but those that are free.  
 Let the strength of our reason, keep the square of our  
 And virtue adorn ev'ry man in his part ; [heart,  
 The name of a Cowan we'll not ridicule,  
 But pity his folly and count him a fool.  
 Let's lead a good life whilst power we have,  
 And when that our bodies are laid in the grave,  
 We hope with good conscience to heav'n to climb,  
 And give Peter the pass word, the token and sign.  
 Saint Peter he opens, and so we pass in,  
 To a place that's prepar'd for all those free from sin ;  
 To that heav'nly Lodge which is tyl'd most secure,  
 Prepar'd for all Masons that keep themselves pure.

---

### R. A. SONG.

Tune—"God save the King."

GOD caus'd great Lights to shine,  
 —Moving in orbs divine ;  
 And ever shall :  
 Sublime establish'd light,  
 Banish'd all darkness quite,  
 And from eternal night,  
 God save us all.

Incense and sacrifice,  
 From earth to reach the skies,  
 Heav'n to implore :



That Sol'mon's Masonry,  
 Arches of royalty,  
 B' receiv'd in high degree  
 While time endure.

There's *Sanctum Sanctorum*, three  
 Angles no more, we see  
 Wisdom reveal'd.  
 In ex'lent Arts refin'd,  
 Most Royal Arches bind,  
 No flow of heart or mind  
 Shall be conceal'd.

Few in our numbers are,  
 Therefore in Royal Chair  
 Honors abound :  
 Let us join heart and hand,  
 While truth and gospel stand,  
 None but the royal band  
 Shall circle round.

---

### A MASONIC HYMN.

Tune—" *Holy Land.*"

UNTO thee, great God, belongs,  
 Mystic rites and sacred songs ;  
 Lowly bending at thy shrine,  
 We hail thy Majesty divine.

Glorious Architect above,  
 Source of light and source of love!  
 Here thy light and love prevail,  
 Hail Almighty Master hail !

Whilst in yonder regions bright,  
 The sun by day, and moon by night,  
 With the stars that gild the sky  
 Blazon forth thy praise on high,

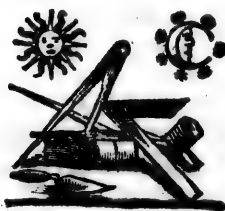
Join, O Earth ! and as you roll,  
East or West, from pole to pole,  
Lift to heaven your grateful lays,  
Join the universal praise.

Warm'd by thy benignant Grace,  
Friendship link'd the human race ;  
Pity lodg'd within the breast,  
Charity became her guest.

There the naked raiment found ;  
Sickness, balsam, for its wound ;  
Sorrow, comfort ; hunger, bread ;  
Strangers, there a welcome shed.

Still to us, O God ! dispense,  
Thy divine Benevolence !  
Teach the tender tear to flow,  
Melting at a Brother's woe.

Like Samaria's son, that we,  
Blest with boundless Charity,  
To th' admiring world may prove,  
They're in God who dwell in Love.



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### ERRATA.

|  |
|--|
| Page 22—line 9, for deviations read deviation. |
| 36—12, for cocastions read occasions.          |
| 45—24, for specultive read speculative.        |
| 47—10, for men read man.                       |
| 55—26, for nor read not.                       |
| 56—18, for officers read offices, &            |
| 70—32, for our read one,                       |
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